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ABSTRACT

This study presents a program to enrich the Jewish educational curriculum through the use of library resources and materials, and explores the role of the school library in supplementing classroom teaching and furthering the goals of Jewish education. Its main concern is the Jewish student whose roots are in the liberal American society rather than in the European milieu. Part one of the report encompasses a general overview of the educational process, educational media, media programs, and the library media center, while part two presents a model lesson plan for teaching Jewish living, a syllabus, and bibliographies for both students and teachers. A listing of organizations and resource centers for instructional media, services, and innovative educational programs is provided. (FM)

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INTEGRATING LIBRARY RESOURCES IN THE JEWISH EDUCATIONAL CURRICULUM WITH SPECIFIC REFERENCE TO THE TEACHING OF JEWISH OBSERVANCES

By

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Submitted in partial fulfillment of the requirements for the degree of
Master of Science in Jewish Education
in the Ferkauf Graduate School of Humanities and Social Sciences
Yeshiva University
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Professor and Chairman

Educate a child according to his way,
and even when he is old, he will not stray
from it.

Proverbs 22:6

PREFACE

As a Judaica librarian, I have always been interested in researching ways in which I could apply my skills to further and publicize Jewish knowledge. It is in this spirit that I had compiled indexes to such periodicals as Jewish Life and Tradition, and have also written a bibliography on the Study and Practice of Judaism (1972).

Since 1966, my love for the Jewish book has been enhanced by my work at the Library of the Jewish Theological Seminary of America. This thesis is a natural outgrowth of my interest in Jewish publications and materials and their application in the field of Jewish education.

It is with great pleasure and esteem that I dedicate this work to Dr. Menachem M. Brayer, Chairman, Department of Jewish Education, FGS, who sponsored this thesis, and whose encouragement and faith has helped me see this project become a reality.

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Dr. David Kranzler, Head, Social Science Department, Queensboro Community College Library.

Dr. Menahem Schmelzer, Librarian, Jewish Theological Seminary of America.

Dr. Zalman Slesinger, former Editor of The Pedagogic Reporter, Director of the Department of Pedagogics and Curricular Materials of the American Association for Jewish Education.

INTRODUCTION

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THE PROBLEM

There is little question that a major overhauling of Jewish education is currently needed. This is true on all levels, from the once-a-week Sunday school, to the afternoon school, to the modern day school, to the traditional Yeshivah. There exists a strong need to instill a greater sense of Jewish identity in our young people, but for this to be accomplished, our educational programs must be upgraded.[1]

A major problem in contemporary Jewish life stems from the fact that many adults are not informed about Judaism. The teen years, which are most crucial in the development of individual life styles and value systems are often the stepchild of Jewish education.[2] Although there have been some recent gains, it is still estimated that less than one sixth of all Jewish children of secondary school age are enrolled in even the most minimal Jewish educational programs.[3] The main reason that so many teenagers discontinue their Jewish education is because they find it irrelevant. Overcoming this attitude poses a major problem to all Jewish educators.

Another important problem stems from the fact that the schools have been unable to reach out to the parents and families of their pupils. It is obvious that the home will have at least as much effect in molding the child's attitude toward Judaism as the school.[4] For the school to be effective in producing "good Jews," no matter how this may be defined, the parent must be an active partner in the educational process.

Unlike secular education, where the subject matter may be of prime importance, Jewish education must be geared to transmit a system of values. A Jewish school which has imparted knowledge to its students, but has not instilled Jewish values in them, has fallen far short of realizing its purpose.[5] The ordinary textbook approach, however, has not been found to be the most effective in transmitting values.

In discussing any Jewish educational enhancement, one must take into account the vast disparity in Jewish schools. Some schools may have as few as a dozen or two students, while others may have a student body of several hundred. Some, such as "Sunday schools," meet only an hour or two each week, while day school programs may provide 40 or more hours of instruction per week. Obviously, the type of enhancement used will be strongly dependent on the kind of school under consideration.

Besides this, there are other problems particular to Jewish education.[6] The Jewish community is highly pluralistic, encompasing everything from the assimilated who only begrudgingly give their children the most rudimentary Jewish education, to the broad spectrum of the orthodox, who might make it the very center of their lives. The Jewish child is also exposed to the dichotomy between his religious curriculum and his experiences in the general non-Jewish culture where he spends most of his time.[7]

In most schools, the Jewish curriculum consists of an assortment of disconnected subjects. The student is taught history, language, Bible, religion, ethics, observances, and a host of other subjects,

without being shown how they are all related. The image of Judaism that is presented is often neither coherent nor inspiring.[8]

For the Jew, the upgrading of Jewish education is neither a frill nor a luxury. Nothing less than the survival of the Jewish people as a whole is at stake.

SCOPE AND PURPOSE OF THIS STUDY

The purpose of this study is to present a program of enriching the Jewish educational curriculum through the use of library resources and materials. We have gathered pertinent information relating to such resources and their role in the educational process. Also, correlated into this study have been studies of the teaching-learning process where library resources are suggested.

Our thesis is that all types of media resources can play a crucial role in teaching and learning. When properly integrated into the curriculum, library resources can become an integral part of the educational process. Particularly in the field of Jewish education, such resources can enhance the effectiveness of the curriculum.[9]

Although we are addressing ourselves to all Jewish schools, our main concern in this study is the Jewish student whose roots are in the liberal American society rather than the European milieu. Such students often do not have the motivation to continue their Jewish education beyond that which is required of them. While our primary concern has been such students, the ideas developed here can be applied to Jewish schools servicing students of all backgrounds.

Within the framework of the school program, children can be influenced by the teacher, as well as by the principal, rabbi, youth leader and religious lay leader. There is, however, one factor that is often overlooked and rarely mentioned as a factor in furthering the goals of Jewish education. This is the school library and its resources.

In this study, we shall explore the role of the library and library resources in supplementing classroom teaching and furthering the goals of Jewish education. In particular, we shall discuss how such resources can be used in the teaching of Jewish observance. Although we have limited our study to this area because of the vast amount of material available in the general area of Jewish education, many principles discussed here are applicable to the more general case.

There is a need to strengthen educational methodology and enhance instruction in Jewish schools, so that our students will have the interest and motivation to remain committed and knowledgeable Jews. Integrating library resources into the Jewish educational curriculum is offered here as one way to strengthen methodology and to enhance the teaching of Jewish observance.[10]

PROCEDURE

A comprehensive search through such periodicals as Jewish Education, Pedagogic Reporter and Synagogue School revealed only eleven articles dealing with libraries. Eight of these deal with the organization and administration of libraries. Only three articles touch upon my topic. One by Slesinger is merely a one-and-a-half page statement of purpose. Heckelman deals with the role of the library in the Jewish school.[11] Goodman's essay lists a variety of book related programming ideas.[12]

A further check of the literature revealed very little. Golub's Jewish library manual, at the time the only book on Jewish library science, devotes only six pages to suggestions encouraging the use of the school library.[13] All the above were only a beginning, touching on the relationship between the library and the curriculum only superficially.

Jewish Education and Pedagogic Reporter were again examined for curriculum articles in which library resources suggested themselves. Several articles were found, most notably by Zalman Slesinger, which touch on my subject.

A number of library collections were also checked for material on library/media centers and their relation to the curriculum. These include the Board of Jewish Education, Ferkauf Graduate School, Columbia University School of Library Service, New York City Board of Education Professional and Curriculum Libraries, and Teacher's College. Master's theses in education were also reviewed.

In studying library resources and Jewish education literature, we have come across only one work which deals with the use of multi-media instructional materials in Jewish education. This was a doctoral thesis by Steven M. Brown, which developed a model for instructional materials development for use in teaching the festivals, Pesach, Shavuot and Sukkot.

To the best of our knowledge, our present thesis is the first detailed attempt to apply the concept of library resource integration to Jewish education. To illustrate the methods discussed, a model lesson plan for teaching Jewish living is included.

Interviews were also held with several Jewish education specialists, whose names are mentioned in the Preface.

ORGANIZATION

This thesis begins with a discussion of the philosophical and theoretical framework underlying the integration of library resources into the curriculum. There is a discussion of the basic concepts in teaching and learning, new techniques of teaching, and current educational philosophy. It is shown how these general educational principles can apply to Jewish as well as general education, and that they can be used to enrich teaching in Jewish schools. Particular emphasis is placed on how these principles can make Jewish schools more effective in communicating and instilling Jewish values and observances.

After discussing a number of examples of educational media, we study the philosophy and role of instructional technology. This includes a discussion of how media can be related to the teaching-learning process, and the importance of multi-media as instructional resources which can enrich and enhance both teaching and learning.

In the fourth section, we examine the library-media center, along with its underlying philosophy and its role in the teaching-learning process. It is shown how the library-media center can help to bridge the gap between educational theory and practice. Through the use of library resources, the teacher can translate educational theory into practice more effectively.

Finally, we shall attempt to apply our knowledge of educational theory and our understanding of the use of multi-media in the classroom through a model lesson plan for the teaching of Jewish living.

This lesson plan shall incorporate ideas and methods from the first four parts of this thesis.

PART ONE

GENERAL OVERVIEW

I. THE EDUCATIONAL PROCESS

The purpose of this thesis shall be to explore how the library media center can be used to enrich and upgrade Jewish education. We shall be discussing the use of printed materals as well as such non-print materials as audiovisual aids, learning machines, and objects. Also discussed shall be the various services that the library media center is uniquely equipt to provide.

Obviously, the library media center cannot operate in a vacuum. In any school, it must be an integral part of the ongoing educational process. Therefore, before we discuss the role of the library, it is vital that we understand how it fits into the educational process in general.

A. BASIC PRINCIPLES

There was a time when a teacher simply presented facts to the student and expected the latter to master them (see Appendix A). If the student was not successful, both punishment and stigmatization were used to compell him to participate in the learning process. Unfortunately, even today, many Jewish schools have not progressed beyond this point. In general education, however, much has been learned about the educational process and how students respond to various methods (see Appendix B).

This is of particular importance in Jewish education where we

wish to transmit values rather than bare facts. While enough pressure may induce a student to memorize facts, the very same pressure may give the student a highly negative attitude toward the very values that the school wishes to convey. Where this is the case, the negative results of the program can far exceed any positive results attained through the teaching of mere information.

It is generally accepted that a child must be interested in a subject before he can learn it well. While traditional teaching ignored motivation, numerous studies have shown that real learning requires prior interest.[14] The first task of the teacher must therefore be to awaken and cultivate the interest of the learner.

It is difficult to interest a child in something if he does not find it relevant. Any successful program must begin with something that deeply involves the learner himself, using contemporary culture and the communal scene as points of departure.[15] This is especially true in Jewish education, where the subject of study might be distant, both in time and space.[16]

A student becomes more interested in a subject if he sees it in terms of a broader context, if disciplines are combined rather than being treated separately, and if he must deal with real problems rather than mere intellectual excercises. Effective learning must be active rather than passive, with the student himself involved in various stages of the educational process.[17]

In all too many Jewish schools, all that is taught is a body of facts. While these facts may provide a foundation for Jewish education, like any foundation, they must support a larger structure. If education

is to be effective, the student must learn to use his own mind, to think, and to pass from knowledge to understanding.[18] Most educators understand that the primary purpose of education is to develop the ability to think, and if this understanding were brought into the Jewish school, its programs would be much more effective. It has been correctly pointed out that the best learning taks place when the student is mentally active.[19]

Another important point understood by most general educators is the importance of influences outside the school. In the Jewish school this is a prime consideration, since outside values may be antagonistic to those taught in the classroom. More important than formal instruction is the influence of the home, family, peers, mass media, and the community at large. All of these play a role in cultivating the student's interests, sensitivities, values and commitments.[20] These influences must be taken into account if an educational system, especially one stressing values, is to be effective.

An important problem area in many Jewish schools is that, in many cases, little thought is given to the ways in which this education will effect the child after he leaves school.[21] To some degree, this is reflected in the paupecy of effort that most schools extend in servicing their alumni. But even more important, these schools fail to instill in the student a love for Jewish education and an ongoing interest in continuing such studies. People must continue to learn and grow at every stage of their lives. Education is only effective if it succeeds in developing interests, attitudes, and values.

The lack of effectiveness in this area is obvious from the

relatively small number of Jewish children of secondary school age who receive any form of Jewish education. Of some 300,000 such children, only 40,000 or 13% receive some form of Jewish education. The main reason for this seems to be a combination of the lack of motivation in the elementary Jewish school, and the fact that much secondary Jewish education has little relevance for the Jewish adolescent. Since such schools often must compete with the child's other social interests, as well as with his general education, it is not surprising that so many youngsters decide to discontinue their Jewish education.[22]

It has been said that the school should be a civilizing agent.[23] If this is true in general, it is all the more true of the Jewish school. A gap in the education of only one or two generations can cause a civilization to die. But if education is to preserve a civilization, then it must encompass the total man. It must concentrate not only on his intellect, but on his emotional, social, aesthetic, physical, and spiritual well being.

In many of these areas, the library media center and its technological innovations can be extremely helpful. One must not, however, consider it a panacea. Technology cannot solve all Jewish educational problems, since many of these are sociological and philosophical in nature.[24] In the past, many teachers were highly successful, despite a lack of pedagogic procedures. As Slesinger has pointed out, the reason is because what they taught had relevance to themselves, to the children, to the parents, and to the community at large.[25]

Much of the failure in contemporary Jewish education stems from the fact that the teachers themselves do not find it relevant. This lack in clarity of purpose is readily sensed by students, and often communi-

cated nonverbally by the teacher himself. Obviously, this is a lack that cannot be made up through the introduction of more audiovisual devices. But conversely, the resources of a good library media center can make the Jewish educational process more relevant to the faculty as well as to the students.

B. LEARNING

It is generally recognized that students learn best when they are exposed to stimulating and challenging experiences. Teachers must be competent, conscientious, and sensitive to the needs of each student as an individual. The students must be encouraged to experiment, express themselves, and act creatively. A good relationship between school and home is vital in reinforcing the learning process.[26] It is also important to realize that learning can take place in many contexts, both formal and informal.

Education is most effective when the teacher realizes that each individual is unique in his ability to learn. Students vary greatly in both the rate and the pattern of their development. Learning involves a series of changes, resulting from a succession of learning experiences, each stage evolving from the previous one. Education requires time and growth; it cannot be forced.[27]

It is also generally recognized that the most effective learning is that which is self motivated, and where the student has a feeling of self accomplishment. The student must be able to feel that he has some choice in what he is learning, and some say in its manner of presentation. In

general, this requires a high degree of two-way communication between the teacher and the student.[28]

As we shall see, the resources of the library media center can greatly enhance this process. Media can be interesting and stimulating, motivating the child's imagination and stirring his curiosity. Many resources of the library encourage the child to explore and learn on his own, going far beyond what is taught in the classroom. Most important, the library media center provides a place where the child can choose his own areas of interest and work at his own pace.

The goal of learning is to provide experiences so that the pupil can think for himself and prepare for his role in adult society.[29] If this is true in general education, it is all the more so in Jewish education, where the values taught are not reinforced outside the classroom. True education involves the change of behavior through experience. It embraces the entire person, and encompasses a great deal more than the acquisition of information.

It is generally recognized that what a child learns in any educational situation can be divided into two general areas: facts and values. While the two may be co-equal in general education, in Jewish education, values are by far the most important. A knowledgeable Jew who has little or no commitment to Judaism does not contribute to Jewish survival. He is evidence of the failure of the Jewish educational system.

In communicating facts, the teaching of knowledge is merely the first level of achievement. Beyond this, the student must learn how to comprehend, apply and analyze these facts. Finally, he must learn how to synthesize these facts and evaluate them.

A parallel heirarchy can be found in the teaching of values. Here, one also begins with the transmission of information. The student must then be taught to respond to this information, appreciate its value, and determine its patterns of organization. The final goal is attained when he can use the information in making his own value judgements.[30] Only then is the student prepared for his role in adult society.

C. TEACHING

In traditional teaching, all children in a classroom were taught the same subject matter, at the same rate, in the same manner. This is often still the case in many Jewish schools, where all pupils study the same text, complete the same assignments, and take the same tests. In such a situation, the general program is not fitted to any individual.[31]

Of course, simple textbook teaching is still the easiest and cheapest. But, as Reed has pointed out, if the teacher only uses the text and teacher's manual, then he is nothing more than an assistant teacher. The master teacher is the textbook.[32]

Obviously, the teacher must be at least co-equal with the textbook in determining what should be learned. Educational decisions should not be made by remote textbook authors and publishers, but by the one who is in most direct contact with the pupils.[33]

In the past, when teachers and pupils were totally dedicated to their subject, Judaism could be taught from a textbook or classical text. In today's rapidly changing society, this is often no longer true. As Davies has noted, in many cases, the text is not the most, but

the least that can be said on a subject.[34] The classical text can be used as a beginning, but for the modern student, it can never be used as an end.

Obviously, there is more than one correct way to examine a topic. This obvious fact, however, is often not conveyed to students. Instead, they are required to learn the "right" answer, which they must supply by rote when tested. This is a deficient approach, especially where values are being taught, since there is more than one right answer to questions of values. A student must learn that when a problem is properly analysed, numerous correct answers can be discovered.[35]

The teacher must realize that his task is to educate, not to indoctrinate. This is especially important in the teaching of values, since nothing will turn a student off faster than the realization that the teacher is trying to impose an arbitrary system of values on him.[36] This is particularly true of the teenager, who is often the one most actively seeking a value system.

The superior teacher is one who shows interest in his pupils as a person. He individualizes instruction, tries new techniques, and stimulates his students to think on their own. This is particularly important to the teacher of Judaism, who must understand the learning process, especially in the area of values. A key quality is a spirit of optimism and faith that children can, if properly motivated, be taught to appreciate Judaism.[37]

The effective teacher will find the resources of the library media center highly effective in enhancing his work, and will work closely with

the professional librarian. He will be fully aware that the library media program can compensate for inadequate textbook and classroom information. The library can provide a depth of approach that goes beyond the textbook, and a breadth that relates it to other important topics and ideas. Most important, the library facilities can often bring relevance to the subject, relating it to the student's needs, interests, goals and values.[38]

D. NEW TECHNIQUES

Over the years, many new techniques in education have emerged. While it is not possible in this brief survey to examine all of these techniques, we shall look into a few where the library media center can play an effective role. Many of these techniques are readily adapted to all Jewish schools, on all levels.

1. Independent or Individual Learning

One of the most effective moments in the educational process occurs at the instant that the child makes a discovery on his own. It is more than likely that this discovery will never be forgotten, and the process itself will stimulate the student to seek further discovery. It is such discovery that sustains the young mind. It may save much energy if the teacher gives the answer, but this discourages the child from thinking. Of course, the teacher must act as a guide, but if education is to be effective, the discovery must belong to the child.[39]

This discovery process is stimulated by an educational environment where the emphasis is on learning rather than on teaching. The teacher

must encourage the student to learn on his own, to solve problems, and to think them out by himself. This should not be confined to a single period or session, but should be a basic part of the ongoing educational program.[40]

Rather than being told what to think, the student must learn how to think. He must learn how to ask the right questions, how to observe, classify, generalize, draw conclusions, make judgments, and communicate his findings.[41]

An important element in this process is classroom discussion (see Appendix C). When the student has the opportunity to articulate his ideas, he must clearly think them out, and they subsequently have a greater impact on him. It is generally recognized that when students participate in classroom discussion, they learn more effectively. A teacher who dominates classroom discussion actually inhibits the learning process, stunting his students' imagination, and encouraging them to ignore his opinions.[42]

The school library is an important place where independent learning and discovery takes place. It is a far cry from the outmoded "study hall," which, with its wooden discipline, was hardly a good place to study. The modern library media center is based on the philosophy that the heart of any educational program is independent study.[43] This can even be true in elementary grades, and it is particularly vital on the secondary level.

It is in the library media center that the student learns to transcend the limitations of the textbook and classroom. With proper guidance,

he develops responsibility for his own learning and literally learns how to learn. It is not surprising to find that the hours spent in the library often have a greater impact than that spent in the classroom.

To augment the library, each classroom can have a learning resource center, which will be described in detail in a future section. Here, without leaving the classroom, the student is free to explore and discover. Such a resource center is especially important to younger students, and it also serves to introduce them to the methods that will be used in the larger general library.

2. Individualization

In many progressive schools, considerable success has been achieved through the use of individualized education. This is not to be confused with individual (or independent) education, where the student is separated from his fellow learners. In individualized education, the program is tailored to each individual, but he does not study by himself. Rather, he is involved in a program which is designed for him as an individual, rather than for the class as a whole. He might spend part of his time in self study, part in group discussion, and part learning together with the entire class.[44]

In a program of individualized education, all children might ultimately learn the same subject matter, but the emphasis, approach and sequence is suited to each child. Obviously, this requires a certain degree of flexibility, both in methods and in materials used. It is here that both the resource center and the library media center prove most helpful. Besides serving as sites for personal, individual study,

they can be centers of supervised practice, remedial work, and further exploration.[45] Working together with the librarian or media professional, the teacher can plan such programs as best suited for each individual.

Of course, here, as in all areas of education, the teacher's attitude is most important. The teacher has to be interested in each child as an individual, and eager to see him make progress at his own rate. He must be able to evaluate each student, seeing which ones need independent study, and which require repetition, a different point of view, or further discussion.[46] Even in smaller schools, without extensive resources, such individualization can take place in the conventional classroom.

3. Integration of Disciplines

In many older curricula, subjects were departmentalized, and, reflecting this view, knowledge was compartmentalized. To a greater and greater extent today, it is being realized that knowledge is an integrated whole, and that most disciplines are taught most effectively when the walls between them are torn down. This is especially important in Jewish education, which often consists of apparently unrelated topics, presenting a picture of Judaism that lacks coherency, and bears little relationship to the world outside the classroom.[47]

In most Jewish schools, the child is taught language, Bible, history, observances, and in more advanced schools, Mishnah, Talmud and Halakhah. Taken by themselves, many of these subjects may appear dry and irrelevant, but as the student begins to learn how to develop relationships between them, his intellecutal curiosity is aroused. While

the teacher may lay the facts before the student, it is the student himself who must learn to discover relationships, and thus play a leading role in the learning process (see Appendix D).

Also important is the integration of what is learned inside the school with the child's outside experiences. This is most important in the Jewish school, since it is here that one finds the greatest dichotomy between classroom and general society. Even if the curriculum is logically organized, if it is irrelevant to the student, it will not give him a lasting desire for learning or a feeling of Jewish identification. What is needed is a dynamic image of Judaism, defined in the idiom of contemporary Jewish youth.

Just as the parts of the curriculum must be coordinated and the subject matter taught in all grades must be a harmonic whole, so must a student's different educational experiences be integrated. The student must be taught to experience as well as to learn, and the past must be related to the present. All the elements contributing to a child's Jewish education— the home, the synagogue, the community center, the Jewish milieu— must be taken into account, and integrated into the educational process. Following the philosophy of Torah im Derekh Eretz,[48] the child's education must also be related to his experiences in the general, non-Jewish community, and therefore, the influences of the child's outside world must be clearly recognized.

In short, as Slesinger notes, the goal of education must be to bring a sense of unity to a student's varied learning experiences.[49]

This is also an area where the library media center can play an

important role. By its very nature, the library brings together many types of disciplines. In his role as a professional generalist, the librarian can show the student how numerous disciplines can be integrated. While many textbook authors may present a narrow, parochial viewpoint, the library can offer materials through which a student can broaden his perspective. It can also provide an atmosphere where the student, whose curiosity has been stimulated, can discover how Jewish values can play a key role in his life outside the school.

II. EDUCATIONAL MEDIA

The term educational media (or multimedia) covers a fairly wide range of educational aids. Audiovisual materials are very important, but in its broader sense the generic term, "media," includes many items that are not usually included under the heading of audiovisual aids, such as resource files, and educational objects. As used in this thesis, the term "media" includes all materials and resources used in furthering and enhancing the educational process (see Appendix E).

The range of educational resources today has been expanded from the traditional textbook to include much that has only become possible through modern technology. It might be tempting to dismiss technological aids as mere gimics, but then, it must be remembered that 500 years ago, the printed book was also a technological innovation. Until textbooks could be printed, education was restricted to the privileged few who could afford expensive handwritten manuscripts. The technology of printing brought about radical changes in educational philosophy; the same is true of many technological advances today.

A. PRINTED MATERIALS

The most traditional material found in a school library consists of printed material. But even here, there is much room for innovation and improvement, especially in Jewish school libraries. Probably the most important innovation in many schools would be the creation of a

library in the first place. Even the smallest schools can afford a modest collection of books, and interested individuals can often be encouraged to endow libraries and contribute materials. A list of needed materials can be posted, and people could be motivated to donate them in honor of a deceased relative, or to commemorate happy events.

1. Books

In the forseeable future, books will dominate any school library. Obviously, this is not the place to describe in detail the needs of such a library, but several points can be emphasized. The school library should contain all the reference works that a student will normally use, including encyclopedias, dictionaries, atlases, and indexes. There should be an adequate collection of the important Jewish classics, either in the original or in translation, depending on the school. Books containing contemporary interpretations of Judaism conforming to the philosophy of the school, should also be readily available. More traditional yeshivot should have collections in open stacks, where the students can learn to grasp the vast breadth and scope of Judaic thought.

2. Newspapers and Periodicals

Newspapers and magazines are often neglected in Jewish school libraries, even though they are of great value in bringing the curriculum up to date and making it alive. Even the smallest libraries can subscribe to one or two key Jewish newspapers and magazines, displaying them in an attractive manner, and preserving them for future reference. Larger school libraries may also subscribe to periodicals and journals which can

be used primarily by the staff, but which might also be of interest to more advanced students.

3. Maps and Charts

No Jewish library would be complete without some collection of maps to allow students to learn the geography of the many countries in which Jews have lived. While a small library might make do with one or two good atlases, the better equipt facility could include a fairly extensive collection of maps and charts. Advanced students could be encouraged to make maps expressing special areas of interest, such as Jewish migrations, which can then become part of the permanent collection.

4. Files

Another important, and often inexpensive, addition to any library can be a collection of files of newspaper clippings and magazine articles. Many national publications carry articles of Jewish interest, and in most metropolitan areas, one can find similar articles in the local newspapers. When properly arranged and indexed, these files can become an especially important source of current information. These can also play a key role in allowing the student to relate his Jewishness to the outside world. Seeing Jewish topics in the secular press vividly conveys the idea that Judaism has relevancy that extends far beyond the walls of the synagogue and Jewish classroom.

It is envisioned that a national agency might provide a clipping

service on Jewish topics in the general press, making them available at nominal charge to Jewish school libraries.

B. VISUAL AIDS

1. Filmstrips

The most easily used of projected materials is the filmstrip. It is easily used and stored, it does not require elaborate preparation, while at the same time, it provides a wealth of material in a well arranged sequence. A relatively inexpensive aid, the filmstrip is stimulating to the viewer, providing a bright and colorful display, in an atmosphere where the student is not disturbed by extranious sights and sounds.

The filmstrip has an advantage, since the teacher is always in control, determining the rate at which the frames are displayed. The projection can be stopped for comment, and the students can be encouraged to discuss pertinent issues. Not all of a strip must be shown at once, so that the teacher can confine the presentation to parts pertinent to the lesson. Where emphasis or reinforcement is desired, all or part of a strip can be shown more than once.[50]

Of course, like all other aids, filmstrips are most effective when used as an integral part of the lesson. They can be used to introduce a lesson, to present or review information, or to stimulate discussion; in each of these roles, it gives additional life and meaning to the subject.

For the Jewish educator, the filmstrip is of special interest, since

many are available on Jewish topics. A number of national Jewish educational agencies currently produce filmstrips, and a number are also beginning to be produced by commercial firms. Since the teacher controls the narrative, doctrinal differences are less important than in the case of other materials.

2. Slides

Much of what we have said about filmstrips also holds true for slides, althought prepared slides are currently not as readily available. Slides offer an additional degree of flexibility insofar as the teacher, librarian or student can determine the sequence of pictures, adding and deleting as necessary. Secondary school students can also photograph their own slide presentations, which can then become part of the school's permanent collection. Special events, such as plays, pageants and rallies can be photographed, and preserved in the form of slide presentations.

3. Picture Files

A frequently neglected visual aid is the simple picture file. This can consist of clippings and photographs, as well as drawings and charts made by teachers and students. These can be kept in loose leaf albums or in files, and made available to students. One advantage that these have over projected material is that they can be used by the individual student without his having to use electrical equiptment.

Ordinary pictures can readily be used as projected material by means of the overhead projector. With an adequate file, the interested

teacher or student should find it relatively easy to put together an effective projected display.

C. AUDIO AIDS

1. Phonograph Records

The simplest audio aid is the common phonograph record, and even the smallest school library can readily accumulate a meaningful collection. Phonograph records are relatively inexpensive, and are easily used and stored. Although some care must be given to avoid scratching them, all but the youngest pupils are capable of using records on their own. Larger schools may also provide listening booths where students can hear records individually.

Phonograph records are available covering a large range of Jewish topics, and are especially useful for holiday and festival units. Much synagogue music is available on records, as well as contemporary Jewish music, often with a remarkably modern beat. The record is a highly effective tool in teaching music, since it can be played over and over until the material is learned. Recorded music is also valuable for dance programs.

Although many Jewish schools place only minor emphasis on musical programs, experience has shown that music can be highly effective in communicating values and teaching ideals. Dance, in which the entire body is involved, is also highly effective in the emotional development of the student. A sophisticated music program, augmented

by an effective record library, can be a key element in enhancing the effectiveness of any educational program.

2. Tapes and Cassettes

Tapes and cassettes are somewhat similar, except that cassettes are somewhat simpler to use. Tapes, on the other hand, can be spliced and rearranged, and therefore, in sophisticated hands, offer a somewhat greater degree of flexibility.[51]

The number of prerecorded tapes and cassettes of Jewish interest is rapidly increasing. Besides duplicating much material on records, there are cassettes embracing such sophisticated subjects as Mishnah and Talmud. There are also commercially available tapes of various lectures and lessons given by some of our outstanding lecturers and teachers.

Of course, none of these can be used to supplant the teacher, but they are often valuable in enriching the lessons. Where individual listening booths are available, or where students can take tapes home on loan, such materials can often be used to allow the student to explore various topics beyond their reading ability.[52] Furthermore, there are many students who learn better through hearing than through reading.

Tapes can also be used by students and teachers to create their own programs, and the best of these can become part of the library's permanent collection. Classes can create their own tapes, involving story telling, dramatizations, and debates. Rabbis and cantors can

be asked to make tapes covering various inspirational, educational or musical topics. Visiting performers can be recorded (with permission, of course), and these tapes can also become part of the permanent collection. With a little imagination, even the smallest school can create an impressive tape or cassette library.

D. AUDIOVISUAL AIDS

1. Sound Films

Most schools and synagogues own a 16 mm. sound projector, and an increasing amount of Judaic material is rapidly becoming available. Sound films offer the advantage of impact, making a subject come to life to a greater extent than any other medium. The student's absorbtion is virtually complete, and, if the presentation is effective, the results can be dramatic. Films are also useful in communicating attitudes and values.

A major drawback of films is their lack of flexibility and the fact that the producer, rather than the teacher, has the center stage. Doctrinal differences and variation in approach may come across very strongly on film, and there is no way to avoid exposure to this. It is usually not practical to stop a film for discussion, and in the darkened room, it is difficult to take notes for later analysis.

Still, when used effectively, these shortcomings can be overcome. A good teacher can teach the students to view a film critically, and even its negative aspects can be turned into assets. Where the viewpoint

of the film differs from that of the school, the differences in opinion can be aired in classroom discussion, encouraging students to voice their own opinion. In more advanced classes, classical methods of film criticism can be employed, teaching students how to better evaluate the mass media to which they are exposed.

2. Videotapes

Although videotape equiptment is still fairly expensive, it is already within the reach of larger schools and community bureaus of education. The prices for such equiptment is rapidly dropping, and it will accordingly begin to play a greater role in general and Jewish education. As this occurs, pre-recorded videotapes of Jewish interest will begin to become available.

The videotape provides both a great range of flexibility and an impact of presentation. Most modern children are highly acclimated to watching television, and they readily give their full attention to a television presentation. Student plays, dramatizations, debates and other original work can be recorded, and pupils can be encouraged to create their own television shows.

3. Film-Tape Machines

A number of machines are currently on the market, which combine a filmstrip or slide show with a recorded commentary. The slides can be projected either onto an outside screen, or internally in the machine, presenting a picture very much like television. These

machines offer many of the advantages of videotape, but are currently much less expensive than videotape recorders and projectors.

E. PROGRAMMED INSTRUCTION

A commonly used aid is the learning machine, together with programmed instruction. These machines are fairly expensive, and not too much material is available in Judaic areas. They work best with highly structured material, which lends itself to a definite correct response, and are currently used for spelling, vocabulary, mathematics, science and language.[53] In Judaic studies, such machines could be used for teaching Hebrew language and grammar, as well as for Bible and history.

In constructing a program, the material is broken into small segments, and these are arranged in such a sequence that the learner is led step by step to further learning. The programmer must decide what he wants the students to learn, and he then breaks it down to its smallest component parts. Each part is placed on a frame, which asks the student a question that he can answer, and gives him the information needed to answer the next question. When in use, the machine immediately confirms right answers and corrects wrong ones.

The advantage of such machine is that the student participates actively in the learning process. It is he who controls the machine, learning at his own pace. The slow student is not pushed, while the fast student is not held back. The machine assumes the role of a text that instructs, and, at the same time, makes the student an

active partner in his own instruction.[54]

Where such machines are available after school hours, they can also be very useful when made part of the homework assignment. It is generally recognized that only good students can do homework well. Poorer students, who cannot handle it, plod along, not knowing whether or not they are on the right track. Programmed instruction can make homework into a genuine learning experience, where the slower student can catch up, and the faster student can go ahead at his own pace.[55]

F. EDUCATIONAL OBJECTS

A well equipt library media center will also have a collection of objects that can be used in the educational process. In a Jewish library, these will consist of ritual objects that can be touched, handled and used by the students. Thus, for example, if the class is learning about Rosh HaShanah, and if a shofar is available, the students can learn how to sound the ram's horn. Besides such readily available objects, a good collection might also contain objects that a child does not usually see, such as the knives used for shechitah and milah. Also important are models, many of which can be made by advanced students and creative teachers.

In a larger school, such a collection may even form a small museum. It should not, however, be a museum where the displays are kept in glass cases. Rather, it should be a collection that can actually be used by the students. If a picture is worth a thousand words, actually using an object is worth a thousand pictures.

The library media center might also contain collections of Israeli stamps and coins, which the students can study. Besides being useful as the starting point for many lessons, such objects can also interest the students in starting their own collections. In no small way, this can bring them to retain an interest in Jewish studies long after they leave the confines of the school.

Another category of educational objects might include antique Jewish books. These differ from the library's regular collection insofar as they are of interest primarily for their historical value and link with the past, rather than for their content. Although older items are very expensive, many find that nineteenth century books can be obtained for little money. When a student holds in his hand a book printed in Warsaw in 1860, both Warsaw and 1860 become more immanent and alive for him. The physical contact has the ability to bridge the chasm of time and space that often separates the Jewish student from the subject of study.

G. FILES AND CATALOGS

1. The Card Catalog

The card catalog is the heart of any good library. If it is to be effective, it must be prepared by a librarian with professional credentials in library science. In learning to use the card catalog, the student learns the relationships between various branches of knowledge, and expands his horizons in learning.

2. Human Resource Files

A good library will also maintain a file of individuals who have expertise in various areas, and who are willing to answer students' questions and discuss problems with them. Such experts can often provide an outlook far broader and deeper than that presented by a classroom teacher. In larger Jewish communities, a number of such experts in Jewish studies will also be available.

Thus, for example, a community member who has an interest in Israeli stamps might be ready to discuss this subject with interested students. Various Jewish professionals might also share their expertise. A rabbi might answer questions regarding the finer points of Jewish law, while a university professor might be willing to give some time to an advanced student to discuss recent archeological discoveries.

A national agency might also keep a file of individuals all over the country who would be willing to answer letters from students in their various areas of expertise. With adequate planning, such individuals may be reimbursed with a modest fee from the student's school. Correspondence with key Jewish thinkers may prove a valuable tool in preventing our best minds from being lost to Judaism.

3. Agency Files

There are dozens of Jewish organizations and agencies which can provide the interested student with information and materials in various areas. The library should keep a card file of such agencies, together with a list of materials that they can provide, and a record

of the quality of their response. By learning to contact such agencies, the student learns how to go beyond the confines of his school to seek information. Since he must take the initiative in writing for such information, he will find it of greater relevance and value than information spoonfed to him.

III. MEDIA PROGRAMS

A. PHILOSOPHY

Before educational media programs can be effectively developed and used, the philosophical underpinnings of such programs must be examined. An analysis must be made of precisely what benefits can be gained from media programs that are not found in more traditional approaches.

Educational research has demonstrated that not all children do their best learning in the same manner. Some children learn best out of books, some by seeing, some by hearing, and others by creativity. The more varied the instructional material, the greater will be the chance that the needs of all individuals in the group will be met.[56] Different approaches can complement and reinforce one another, and an increasing number of approaches and appeals therefore make learning more effective.

The use of media programs makes instruction more flexible and varied, and therefore, better able to respond to a wide variety of needs. The advantages over a single text, which might provide incomplete information and only a single point of view, are obvious. While the text might provide sufficient stimulation of thought, a good media program can present the child with a multiplicity of approaches

and emphases, broadening his perspective and rounding out his understanding.[57]

Traditional teaching only makes use of one sense at a time. Reading only stimulates the sense of sight, while only hearing is involved in listening to a lecture. Such approaches, furthermore, only stimulate the verbal areas of the mind. A balanced media program, on the other hand, will stimulate several senses simultaniously, and activate areas of the mind that are frequently ignored in traditional education. By reaching the child through a number of channels, both learning and retention are enhanced.[58]

Media programs can play a particularly important role in Jewish education, where the subject matter is frequently remote or abstract. Audiovisual aids can be used to bridge time and space, as well as to lend concrete meaning to abstract concepts.[59] When used effectively, media enrichment can serve as a cure to the boredom of which students in Jewish schools often complain.

The communication of values is another area in which media programs can benefit the Jewish school. Different Jewish children come from backgrounds with a wide variety in commitment to Jewish values, and this results in important differences in their learning and motivation. Different children are motivated by different things, have divergent interests, and see things in varied ways. When values are presented through different media, the chances of reaching the child are greatly improved.

Since much of the Jewish value system is bound to Jewish history, media programs can enhance communication by bringing the past to life.

Vicarious experiences can be provided for the student, bringing him into times and places which would otherwise be inaccessable. In recreating history, media approaches can provide experiences which cannot be had directly. All of this can be highly valuable in teaching the value systems of the Bible and Talmud, and in bridging the time gap that separates the child from these important Jewish classics.[60]

An important part of many Jewish curricula is the teaching of language. Most schools emphasize Hebrew to some extent, and many of the more traditional Yeshivot and Beth Yaakovs also require the student to learn Yiddish. This emphasis on language often makes the curriculum tedious and boring to the child, extinguishing even the enthusiasm engendered by a gifted teacher. It is in this area that teaching machines can be put to highly effective use. The student can learn in an environment which he himself can control, and where immediate reinforcement is offered.

Through the effective use of teaching machines, much of the tedious work involved in vocabulary building can be eliminated.[61] Where the spoken language is taught, tapes, records, sound films, and videotapes can be used to make the lessons more alive. Recordings of foreign language broadcasts can make this learning both contemporary and up to date.

B. TEACHING

The greatest mistake that a teacher can make is to show a film, play a record, or use another media aid, and sit back, thinking that he has made "effective use of media." Unfortunately, this is the practice

in many schools today. Various media methods are used, but they bear little, if any, relationship to the ongoing educational program. While some benefits may accrue even in such a situation, media are best put to use when the teacher consciously uses them as an integral part of the teaching process (see Appendix F).

To be effective, media aids must be appropriate to the desired goal and suited to the students. They must be right for the time, for the teacher, and for the method. Success in using media aids requires a clear knowledge of goals, acquaintance with pupils, and insight into the teacher's own role; in short, the same qualities that make for good teaching in general.[62]

Whereas textbooks are often pretailored for a specific educational program, the educator is frequently on his own when selecting media aids (see Appendix G). Particular care must be given to the goals toward which such aids are used as well as to the ideas that must be communicated. Since material is produced by various agencies, often with extensive doctrinal differences, the educator must be careful to ascertain that the materials used will reinforce the values that he wishes to instill in his students.

The very flexibility offered by the multimedia approach poses an additional challenge to the teacher. To a far greater degree than one using the single text approach, the teacher using multimedia must make himself aware of the students' environment and previous experience, as well as his needs, interests and motivations. To a far greater extent, he must look at each student as a unique individual, and thus

realize that his role as a teacher is to guide students, and not merely to dispense information.[63]

The flexibility of a multimedia program also gives the teacher the opportunity to allow students to play a more active role in the educational process. The students can participate in the selection of goals, determining how and when various materials will be used. They can share the task of locating, selecting, using and evaluating various materials and approaches. When done effectively, this can teach a student to gain interest in planning his own learning, and to be competent in directing it. As a result, the student learns to understand himself better, while, at the same time, learning more effectively.

C. CRITIQUE

The greatest danger in the use of media programs is that, like many gimics, they will be taken as a panacea.[64] Even the best media programs cannot take the place of inspired teachers, dedicated educators, and effective curricula. When used by mediocre teachers, in a poorly planned curriculum, and by educators whose commitment to the subject is at best indifferent, even the best media programs will have a minimal if any effect.

Of course, one problem is that even the best Jewish schools and teachers often fail to reach their students. Even gifted educators find that their students end up with a minimal of Jewish commitment. What media programs <u>can</u> do is help overcome some of the shortcomings of even the best Jewish educational programs, which somehow seem to be inherent to the system.

Another danger that must be avoided is the emphasis on educational efficiency at the expense of educational effectiveness. Especially where media programs are used, it is easy to be tempted to obtain maximum learning in minimum time, with the least possible cost and effort. But, in the Jewish school more than any other, what must be stressed is learning that is meaningful and relevant, designed to have an impact on the student long after he completes the school program.

An important problem area in Jewish education is the lack of basic teaching aids. This is true even of print media, where very little juvenile material has been published in current events, history, ethics and religion. This lack is even greater with respect to other media aids.[65] While, in comparison to several years ago, the lists may seem impressive, the teacher rapidly learns that important gaps exist, and that material suited to a particular grade level may be simply nonexistent.

Another problem with much Jewish multimedia material currently available is its poor quality. Much of the material is produced by small commercial firms, or by national agencies, without any guidance from multimedia education experts. While the package may be attractive, such material may be only minimally suited for classroom use. As one may expect, inferior teaching materials yield meager results.

The best media materials today are produced by major concerns, under the guidance of professional educators and media experts. Unfortunately, while much material has been produced for Black and Hispanic studies, as well as for various church programs, very little has been

devoted to Jewish life and identity.[66] The unfortunate situation exists where the best media aids are simply not available to the Jewish school.[67]

Still another problem is the fact that many Jewish educators do not appreciate the value of media programs. They are often obsessed with having their students master facts, while creative thought is virtually ruled out. Similarly, many teachers are not trained to appreciate and use media programs, and too many appear to be addicted to the single text approach. Principals are often not familiar with the variety of teaching tools available, and Jewish school boards are reluctant to allocate funds for media programs.[68]

D. PROPOSALS

If media programs are to play an important role in Jewish schools, the entire Jewish educational establishment will have to be sensitized to their usefullness and effectiveness. Teachers will have to be trained to use media, educators will have to be taught how to incorporate such programs into their curricula, and teachers institutes will have to organize programs dealing with media.

Much greater effort will have to be expended to produce quality media aids geared to the Jewish school. Experts, both in designing and producing such aids will have to be trained, and talent will have to be recruited. While commercial firms and individual organizations can produce some materials, and such a pluralistic approach is indeed desirable, it is obvious that the amount of material produced in this fashion is meager at best. More expensive aids, such as sound films,

quality videotapes, and learning machine programs, are beyond the means of all but the largest individual organizations— and even these can only produce a limited number of these expensive items. What is needed is a cooperative approach for the production of these materials.

Such a cooperative approach would require a committee to select areas of interest and evaluate results. It has been proposed that there be set up a Council of Instructional Material, represented by such groups as the American Assoication for Jewish Education (AAJE), Torah Umesorah, the Melton Research Center of the Jewish Theological Seminary, and various commissions and bureaus of Jewish education.[69] Under the auspices of such a Council, quality material could be produced that would be available to all affiliated groups.

Such a cooperative approach would not be without problems. There are important doctrinal differences among Jewish groups, ranging from secular culturists, through Reform and Conservative, to the many camps within Orthodox Judaism. Obviously, material geared to one group would be unsuitable to others, while an attempt to please all groups might dilute value judgments to such an extent as to make them worse than useless.

What would have to be established would be a track system, where the same general material would be produced with variations geared to each group individually. This has already been done in the case of Christian media aids, where both Protestant and Catholic versions of the same materials are produced. In a similar manner, liberal and traditional Jewish versions of various materials may be made. Thus,

for example, a liberal version of a Bible film might stress critical analysis, while the traditional version, using the same visual material (or appropriately edited), might stress the Midrashic interpretations in its sound track.

Besides actually producing materials, such a national body would serve as a clearinghouse to catalog and evaluate all material available to the Jewish school. A file of all curricula material, including media aids would be kept, and annual guides would be published. Such a body would also arrange and sponsor educational programs in the use of media for student teachers, as well as seminars for teachers already in the field.[70]

Another important function of this national body could be a national media library, discussed in the next section.

As an alternative or augmentation to its own production of media materials, the national body might work in concert with the large commercial firms currently engaged in the production of such items. The body could guide these firms in producing materials reflecting the varied doctrinal approaches within the Jewish community, which are effective in terms of current Jewish curricula.

Further use can also be made of material produced in Israel. The State has produced and developed various media resources for use in its schools, as well as programs to be aired over its radio and television stations. These materials are rich in such areas as Biblical archeology, Jewish migration, religious practices, Israeli culture, geography and society, and world Jewish communities. The best material can either

be translated into English, or where modern Hebrew is the language of instruction, it can be used in the original.[71]

As the Jewish educational community begins to discover the effectiveness of media aids, they will be used to an increasingly greater extent. This in turn should stimulate the production and distribution of more material. If the material is to improve in quality as well as in quantity, a constant vigilance on the part of the educational community will be required.

IV. THE LIBRARY MEDIA CENTER

A. THE SCHOOL LIBRARY

In the past, even when schools had adequate libraries, they were not an integral part of the learning process. Unfortunately, this is still the case in many Jewish schools, where the library is separated from the students both physically and educationally. These schools seem to subscribe to what Davies calls the "two by four rule:" two covers of a book within the four walls of a classroom.[72] Obviously, this is not adequate in a well rounded modern educational program.

It is currently recognized that the library must play an integral role in developing the student's intellectual and work-study skills.[73] It cannot be a sporadic collection, but must be one which is well planned so as to be integrated into the educational process. If a school is to have a good media program, then the library will also have to include a collection of all types of media aids in addition to its printed materials. Properly designed, the library then becomes a learning laboratory rather than a mere study hall.[74]

The library provides students with an opportunity to explore Jewish books and cultivate an interest in Jewish reading. The Jews have been called the "People of the Book," but too often today, children learn little if anything about quality Jewish books. It is only when a child learns good Jewish reading habits that he will continue to grow past his years of formal schooling and develop into a well informed adult,

equipt to participate in Jewish community life and maintaining an ongoing commitment to Jewish values.[75]

The library can extend its services to every level of study. Students can learn to do independent research, each on his own level, seeking and finding information in Jewish books. At the same time that they cultivate an interest in Jewish literature, they can also learn how to judge Jewish books, and evaluate them in a sophisticated manner.

The influence of a good school library can extend far beyond the confines of the school. Both parents and alumni can be encouraged to use its facilities, upgrading the level of the entire community. A good library program can serve as a cultural clearing house for the community, as well as a living fountain of Jewish thought.[76] Community members can be drawn to the library through posters, book forums, exhibits, reading clubs, library bulletins, and displays of recent juvenile and adult Jewish literature.[77]

Many educators maintain that no special course should be given for the use of the library and its resources. With a well planned program and fully integrated curriculum, library skills are learned automatically, and are taught as means to other ends, rather than ends in themselves.[78] Still, this ideal is not realizable in many Jewish schools, and where necessary, special courses or seminars in Jewish library use should be offered.

Any course in library use must go beyond the mere process of locating materials, which, although a useful tool, is of little intellectual benefit for the students. A superior library program can also teach

the student skills in evaluation, synthesis and appreciation, which will have a much broader impact on his development.[79] At its best, a library program can serve as a highly effective means of teaching students how to think.[80]

The library serves as a place where the student can escape from the mass impersonal education found in many schools. The student can define his own area of specialization, delineate his own limits, and set his own pace. Freed from the pressures of his group and class, he competes only with himself. With guidance from the librarian, the student can find an outlet for his interests, improvising, experimenting and exploring.[81] Here the student can engage in a broad spectrum of learning activities, ranging from reading a book for aesthetic enjoyment to abstracting ideas for a serious term paper.[82]

The well organized library is spacious, attractive, and adequately equipt. It has the basic resources for pupils, teachers and parents, and is administered by a professional librarian.[83] Besides books, it contains other media aids, which can be used in independent study and self directed learning. When designed with a recognition of the learning process, the library can serve as the learning center for the entire school.

In general, the library will serve as the center for both books and other learning materials. It should have both a reading center and a reference center, and be designed so that it can serve as both a guidance agency and a service agency for the entire school. A good library can serve to integrate the various disciplines taught in the school, and support the entire curriculum.[84]

Larger schools may wish to expand the library into a full

instructional materials center. In some schools, this is known as a resource center, media center, or audiovisual aids center. In addition to being a traditional collection of printed material, it contains a collection of media aids, such as projected and recorded material, which can be integrated into the school's curriculum.[85]

The media center can serve the school in four major ways. First, it can serve as a service agency, advancing the objectives of the school by providing materials for classroom libraries and resource centers. Second, it serves as a teaching agency, supplying the necessary materials to stimulate the student's interest. Third, it serves as a materials center, actually housing the school's collection of media aids. Finally, it can serve as a center for reading, listening and viewing, where rooms or cubicles are provided for the student to use books, tapes, filmstrips and other resources.[86]

When students are engaged in specific programs, such as debates or essays, the library can provide a working bibliography of books, pamphlets, newspaper clippings, periodicals, documents, reports, and audiovisual aids, as well as lists of people and agencies who can serve as resources. In general, all materials should be evaluated in terms of the desired result, with the emphasis on the child's needs, rather than on the subject matter.[87]

The library thus focuses on service elements, public relations, teaching of learning skills, reference work, guidance, and consultation with students and teachers. This plays a more important role for the library's professional staff than the secondary tasks of selection, acquisition and organization of material. While these secondary services

are important, they are, as Colberg and Blake point out, only a means to the end of bringing resources and learners together.[88]

B. THE RESOURCE CENTER

This is also known as the learning resource or subject resource center. In general, it is a specialized collection of print and non-print resources, supporting a particular subject area. In larger schools, the resource center forms a hub around which all classrooms on a subject are clustered, while in a smaller school, a small center might be located in each classroom.[89] Unlike the library, it is located only a few steps from the student user, where the materials are readily accessable.[90]

In the Jewish school, the resource center can consist of a modest collection of books and media aids dealing with a particular project under consideration. This project may be an imminent holiday, a historical period, or a biblical account. The resource center provides material with which the student can research independently, moving freely without leaving his classroom area.

By encouraging independent research even within the classroom, students are taught to think for themselves and use more than one source of information. The resource center thus helps the students become more independent and self directed in their learning.[91] Without leaving the classroom, the student learns to explore problems on his own, moving on to the general library when he wishes to advance further.[92]

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In order to use such centers effectively, the teachers must emphasize the exploration of materials and original inquiry, rather than the mere answering of pedestrian questions. Policies must be set up to eliminate any discipline problems that may arise from the freedom afforded by this approach, and teacher supervision is necessary.[93]

Blocks of material are set up by the central library, in cooperation with the teachers, to be used in the resource center. These can consist of traditional books and periodicals, as well as recorded and projected materials, picture files, charts, maps, models and other materials. A more advanced school might also have small listening booths and projection booths where the student can make use of projected and recorded materials in the classroom itself.

C. THE LIBRARIAN

The librarian is an educator with special competence and professional expertise in the use of instructional materials.[94] Just as the classroom teacher might have a special background in English or social studies, so the librarian is an educator with a special background in the use of library resources.[95] He is not merely a purchaser and cataloger of materials, but an educator who instructs both students and teachers in their use.

The librarian must at the same time be an educational generalist, a materials specialist, and a media programming engineer.[96] He must be a teacher, not of a particular subject, but of the very skills involved in the learning process itself.[97] Besides this, he must have many

technical and professional skills, enabling him to evaluate not only books, but all sorts of media. He must not be content to gather what is available, but must also suggest what must be produced.[98]

The librarian must be skilled in media management, suggesting the use of various media for attaining specific educational goals. He can also suggest what media can be best used for the teaching of values, an important consideration in Jewish schools. He must know how to identify the materials useful for the educational task, bringing them to the attention of both students and teachers (see Appendix H).

The librarian must be thoroughly familiar with the curriculum of each class. Consulting with teachers and the principal, he should be able to suggest how materials can be used in the curriculum, and how the curriculum can be built around available materials. He not only selects material for the school collection, but also determines what combinations best suit the needs of the teaching plan. He selects materials for the individual, the group, and the class.[99] High professional standards are required, since if these materials are unplanned and unrelated, much time and energy are wasted, and interest is destroyed.

Unlike the librarian of old, whose main obligation was to organize, maintain and circulate books, and whose total sphere of influence was limited to the library study hall, today's librarian is an educator, involved in the total educational process. He serves as a full member of the teaching team on committees and commissions for curriculum study and revision, and also works with teachers, both individually and in groups to integrate the library resources and services into the ongoing educational program.

The librarian plays an important role in designing media use programs. He selects media appropriate to the curriculum, basing it on the personal growth needs and interests of the students. He will also guide individual students and groups of students, and can play a key role in the education of the gifted child, who can and will range far beyond the material taught in the classroom.

Davies points out that just as a textbook cannot be used without a teacher, so a library will lack motivational impact without a well trained professional librarian.[100] The student might find the card catalog to be nothing more than a collection of cards until the librarian demonstrates it to be a treasure house of information. The librarian thus plays an important role in personalizing the services of the library functions. As Rabbi Aryeh Kaplan noted, the librarian is a teacher who uses the entire library as his text.[101]

The librarian realizes that assignments are not understood by all, and that he can help the student clarify the assignment, analyze the problem, and select the most promising method of solution.[102] He seeks out resources appropriate to the interest and capacities of the student, making the learning process both individualized and immediate.[103] A partner in the instructional process, he translates technology into practice and uses it to make education more effective and productive.[104]

D. REGIONAL AND NATIONAL CENTERS

While even relatively small schools can maintain a library, extensive resources may be beyond the means of individual schools.

In larger communities, various schools and agencies can pool their resources to create a community library media center. Where individual communities are too small, a number might combine to form a regional center. These preferably should be headed by a professional librarian, who will then oversee the needs of all the associated schools.[105]

The library can also maintain a file of community or regional media resources. This would consist of a catalog of all synagogue, institutional and private libraries, as well as a program through which students can make arrangements to use these materials. Cooperative programs with public and university libraries can also be set up. There is no reason why a bright secondary student should not be able to arrange to use the Judaic material in a nearby university library, and it should be the function of the school librarian to encourage and facilitate such use.

A complete collection of print materials and media aids is beyond the acquisition ability of even the largest individual communities and regions. This is especially true with regard to various media materials, which are frequently expensive. It would therefore be desirable that there be created a national Jewish media library, which would act as a service agency for all Jewish school and regional libraries.

The national media center would contain as complete as possible a collection of media aids to be used in Jewish education, which can be lent or rented to individual schools. National files of resource persons and agencies could also be maintained by the center. While it may not be practical for the center to compete with the large existing Judaic libraries, it might offer a service of renting kits of a dozen or two books for specialized subjects. This kit might also contain other

materials, such as tapes, slides, pictures and objects, dealing with the subject.

Thus, for example, let us assume that a school was studying the Dead Sea Scrolls. The school and regional library might only have one or two books on the subject, not enough for meaningful study or research. The school would then be able to turn to the national center, and rent a kit of books and other media aids relating to the Dead Sea Scrolls, retaining this material for the duration of the project.

The national center could also serve as a clearinghouse for materials produced in Israel, described above. If resources were available, it could arrange for the translation of these materials, so that they can be used in non-Hebrew speaking schools. The national Jewish media center would also work closely with all agencies engaged in producing educational materials.

PART TWO

MODEL LESSON PLAN

INTRODUCTION

If a library media program is to be effective, it must be an integral part of the educational program. It is the philosophy, goals and purposes of the educational program that give purpose and direction to the library media program. The librarian must be totally aware of the educational philosophy of the school and seek to integrate his materials into this structure.

There are many learning skills that can be taught in conjunction with the library. Here the student learns how to work with information, locating, organizing and evaluating it. He is given a range of materials which he can read, listen to and observe, while interpreting pictures, charts, graphs, tables and maps. Here too, he learns how to work with others, communicating orally and in writing. A skilled librarian can thus use the library experience to train the student in problem solving and critical thinking skills.[106]

An adequate library can be very useful in teaching various aspects of Jewish life and culture. The materials can be used as the focus for exploration, study, discussion and activity, with Bible, history, religion, music and the arts, all serving as resources. The interest and ability of children to become involved with issues should not be underestimated.[107]

No school should use media aids as a gimic, or treat them as a panacea intended to make up for difficiencies in its staff and

curriculum. No media aid should be used unless it will actually make learning more effective. No less attention should be given to the choice of media aids than is given to texts, and they should be carefully evaluated so as to be well adapted to the type of school and its curriculum.

Before audiovisual aids are used, the educator must ask if they will do the job better than other materials or not. Due to the wide choice of approaches available, more extensive planning will be needed for the use of audiovisual aids than for simple print material.

Before using media aids, the teacher must first prepare himself. He should preview the film or filmstrip, listen to the record, and see how it will fit into his program, planning the lesson so as to make the best use of the aid. He must also prepare the class, giving them an idea of what to expect, and ask some guiding questions whose answers can be found in the presentation.

The film or record may be presented more than once, as many times as necessary to convey the desired information. Where records are used to teach songs, they are played until the material is mastered. During the presentation, the pupils should be given a chance to ask questions and make comments. The followup should include an oral discussion of the major points and the questions answered by the presentation. A short quiz may also be employed, but care must be taken that this does not lend negative overtones to the entire presentation.[108]

In using media aids, attention must be given that they should be appropriate to the goal, suited to the learners, and right for the time, for the teacher, and for the method. If the use of aids is to be effective, the teacher must have a clear picture of his goals, and the material

must be chosen with these goals in mind. The teacher must be well acquainted with his pupils, knowing what he wishes his students to gain from the aid. The teacher must also have a clear idea of the values that he wishes to convey, since in many cases, especially in Jewish schools, the information might be well presented, but the values may be contrary to those of the school.[109]

When media aids are used effectively, they should build relevancy into the instructional program.[110] The student must learn actively rather than passively, and must be taught values as well as facts. The learning must be related to familiar experiences, guiding the student to new areas of concern. The same subjects that form the core of the traditional curriculum can easily be built into the framework of a relevant curriculum.[111] Unless the student sees that the learning experiences is of value, he will approach it with reluctance, if not resentment.[112]

Relevancy is especially important in the Jewish school. The student must learn values with which to guide his actions, build attitudes and form commitments. He must learn a value system by choosing freely between alternatives, considering the consequences of each. Learning a lifestyle, he must be happy with his choice, and be willing to affirm it publicly. Based on choice, he must adapt a pattern of life that will extend beyond his school years.

The Jewish student must be taught to make his own value judgments, resisting the natural urge to conform to the general culture and its values. He must cultivate the ability to make judgments, exersize self direction, and achieve self fulfillment as a Jew.

Thus, in designing a curriculum and lesson plan, a number of factors must be considered. First, goals must be set, outlining the purpose and scope of the course of study or instructional activity. The content must be determined, where it is decided what basics are to be learned. Then the process, methods and techniques to be employed should be evaluated and determined. Finally, a decision must be made as to which media resources will be best in teaching the content and achieving the goals (see Appendix I).

In all of this, the entire student must be taken into account, with his values, emotions and needs. As Davies states, "the traditional emphasis on the intellectual, to the exclusion of the emotional development of the learner, is contrary to human nature."[113]

OUTLINE OF MODEL LESSON PLAN

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MODEL LESSON PLAN FOR TEACHING JEWISH LIVING

I. LEVEL:

Junior and senior high school.

Theory: The teen years are a crucial period in the development of an individual's identity pattern. For those in junior high, it is important to encourage their continuing in a Jewish high school.

II. WHAT IS BEING TAUGHT:

A knowledge and appreciation of Jewish observance as manifested in the mitzvot.

III. AIMS (TEACHING OBJECTIVES)

Theory: The teacher will consider the needs, interests and background of the students. Above all, the teacher will highlight and seek to bring out the relevance of each observance.

A. General aims

1. To prepare students for life through understanding the mitzvot, thereby leading to their observance, since some students will not continue their formal Jewish education.
2. To corrolate and integrate books and other reading material with classroom learning, the purpose being that when the student leaves the classroom situation

or graduates Hebrew School, the book or library orientation will remain, insuring a continuation of Jewish learning on his own. Hopefully, the motivating or stimulus will be the student himself.

3. To make Jewish living and observance meaningful.

4. To make the mitzvot relevant in relation to God, to the Jewish community, to one's family, and to one's self.

5. To prepare the student from a hashkafah point of view to be able to meet the religious questions and challenges that he will meet outside the school. This is accomplished by teaching creative thinking rather that the memorization of facts which are discarded when one is faced with a new situation or problem. Hopefully, the student will be able to use his knowledge to overcome such problems and arrive at a satisfactory solution as a Jew, rather than succumbing to the new situation.

6. To instill a love for mitzvot as a basis for Jewish observance.

B. Specific aims

1. Understanding concepts (knowledge)

a. What are the halakhic, ethical and hashkafah aspects that we can derive from each mitzvah?

b. Integrate classroom learning with the use of library resources via research problems. Teach the use of resources other than the text. Integrate the text with supplementary and background readings. The reason is that learning the text is not enought to insure that the student will be motivated to continue

learning on his own. By becoming familiar with the supplementary readings, the student may be inspired to continue learning other sources, such as the commentaries on the text. He will also be encouraged to study the original sources.

c. Seniors and other students who will not be expected to continue their formal Jewish education should be introduced to the growing modern Judaica literature in English. Such literature explains the ethical, religious and philosophical significance of the mitzvot, often in a modern idiom. Students should also be introduced to the many new translations of the writings of our classical writers and thinkers.

d. Point out the Biblical source for each observance, trace its development in the Talmud, and outline its treatment in the Codes and its practical application today. The goal is to demonstrate the basic unity of the Written and Oral Law.

2. Skills, abilities, experiences (activities)

Teaching mitzvot ma'asiyot.

IV. INTRODUCTION OR OPENING

Theory: Contact, rapport and interest must be established. Raise the question and present the challenge: Are Jewish observances relevant in today's society? Why be observant in modern America? What need does one have for Jewish living?

V. TEACHING METHODS OR PROCEDURES

Theory: The teacher will chose methods best suited to the needs and backgrounds of the students, such as individual differences in interest and learning ability. Teacher will determine which methods have the most potential for student participation and involvement.

A. Resources:

Books, pamphlets, periodicals, objects, pictures, diagrams, slides, filmstrips, films, records, tapes.

Theory: The teacher will use instructional media and materials most likely to help develop a concept or practice more fully. The aids should enhance learning, concretize abstract ideas and practices, and complement the textbook. Students should be involved in the selection and use of curriculum materials.

B. Methods:

1. Question and answer

(See page 69)

Theory: The Socratic (or inquiry) approach stimulates thinking, judgement making, communicating of findings, while improving interest and adjusting instruction to the class level.

2. Class projects

Group assignments with report to class (see Page 74)

Theory: Students learn to work with others through the sharing of ideas, group planning, and group thinking.

3. Student projects

Individual assignments (see Page 75)

Theory: Instruction is individualized. Teaching is geared to the individual. Emphasis is on self inquiry, problem solving, discovery and creative expression. This is the opposite of memorization and reliance on a single text.

QUESTION AND ANSWER: AN EXAMPLE

T Teacher

P Pupil

T. What is a mitzvah?

P. God's commandment to the Jews as found in the Torah.

T. How many mitzvot are there? How are they divided?

P. There are 613 mitzvot. Of these, 248 are positive mitzvot and 365 are negative mitzvot. There are mitzvot "between man and his fellow," and mitzvot "between man and God." Some laws have obvious reasons, while for others, no reasons are given.

T. Do we keep all 613 mitzvot today?

P. No.

T. Why not?

P. Some could only be kept when the Bet Ha-Mikdash was in existence.

T. Give an example of a mitzvah "bein adam le-chavero," and of one "bein adam le-Makom."

P. "Do not steal" is an example of the first, while eating kosher food is an example of the second.

T. Give an example of a mitzvah where a reason is given, and of a hukah where no reason is given.

P. Eating matzah is an example of the first, while shaatnez is an example of the second.

T. The mitzvot tell you what you can do and what you cannot do. Do you feel that this limits your freedom?

P. Yes it does. You cannot do what you want.

T. The Torah says that you cannot steal. Do you feel that this restricts your freedom?

P. I see. The Torah restricts us in areas where we can do harm to others.

T. And how about when the Torah says that you cannot eat something that is not kosher?

P. This might prevent harm to oneself.

T. That's right. The mitzvot might say no, but at the same time they teach a person to control his yetzer ha-ra. The mitzvot really free man from being a slave to his physical desires and passions. Now, how is all this related to increase in crime, corruption and immorality in our society?

P. No one cares, and people do not obey the law. Everyone does what he wants. Everyone feels that religion is old fashioned.

T. Why were so many mitzvot given? Aren't some obvious?

P. God loved the Jewish people. Even though some mitzvot are obvious, they were placed in the Torah to give them a divine stamp.

T. Why do we keep the mitzvot?

P. Because God told us to.

T. Are there any other reasons for keeping the mitzvot?

P. Some have logical reasons.

T. If we do not have a reason for a mitzvah, or if we do not understand the reason, do we still have to keep it.

P. Yes we do.

T. Why?

P. Because God commanded us to do so.

T. Can you suggest why the Torah often does not give reasons for a mitzvah?

P. If a reason were given, one could say, "I do not understand the reason that is given. I do not agree with the reason. Therefore I will not keep the commandment." But if no reason is given, then one must keep it because God commands us to do so.

T. If we do not have a reason for a commandment, should we still keep it? Why?

P. We should still keep it because God told us to. Even though we may not know why, we know that God is good, and if He told us to do something, it is good for us.

T. There are mitzvot that man could figure out with his own intellect. You said earlier that these are included in the Torah to give them

a divine stamp. That is, God gave these commandments, not man. Now, what is the difference between a commandment given by God, and one given by man?

P. If God commands you, then you must do it. If man commands you, you can decide not to do it.

T. What value do the mitzvot have today? We see the world around us changing every day. Does this make the mitzvot old fashioned?

P. When values all around us are changing, perhaps the mitzvot are the only values that can keep us sane. They give us a sturdy foundation so we can survive in this changing world.

T. I think we have some idea of the reasons for the mitzvot. Let us speak about some other elements involved in the observance of mitzvot. What do we mean by הידור מצוה ?

P. When we observe a mitzvah, we should beautify it. This is the reason that we decorate a sukkah and use a silver goblet for kiddush.

T. What is meant by עבדו את ה' בשמחה?

P. When we do a mitzvah, it must be with joy. It should be a happy event for us.

T. We therefore see that there are emotional as well as intellectual reasons for the mitzvot.

P. That is true. But above all, it seems that the mitzvot are accepted by the Jews as a matter of faith. This is certainly true of the ḥukim.

T. In conclusion, what is the purpose of keeping mitzvot?

P. God wants us to enjoy this world, but in the right way.

T. Then the mitzvot regulate how we are to live in this world. What else do they accomplish.

P. They make us better human beings and better Jews.

T. How do the mitzvot accomplish this?

P. By controlling our physical actions. A good example is eating. There are foods that we can eat, and foods that we cannot. Before we eat, we recite a blessing, and we say grace afterwards.

T. In other words, the mitzvot serve to discipline us and teach us self control. When we are in control of ourselves, we do not harm ourselves and others. But does this have anything to do with holiness?

P. The mitzvot make us into a holy people. In the blessings we say that God "made us holy with his mitzvot." By fulfilling God's commandments, we accomplish our mission and are an example to other peoples.

CLASS PROJECTS

1. Prepare a list of the 613 mitzvot.

   Sources:

   Encyclopedia Judaica (s.v. Commandments)

   Universal Jewish Encyclopedia (s.v. Precepts)

   Goldstein, H., Between the Lines

2. Prepare a list of mitzvot which are applicable today.

   Sources:

   Maimonides, Sefer Ha-Mitzvot (English)

   Appel, G., A Philosophy of Mitzvot

   Chill, A., The Mitzvot

   Rabbi Yisrael Meir Kagan, Sefer Mitzvot Ha-Kitzur

3. Discuss the different arrangements of the mitzvot.

   Sources:

   Hirsch, S.R., Horeb

   Maimonides, Mishneh Torah

   Rabbi Joseph Caro, Shulḥan Arukh.

4. Make an original arrangement of the mitzvot.

   Sources: All the above.

5. Find the source for each mitzvah in the Torah, trace its development in the Mishnah and Talmud, discuss its treatment in the Codes, and present its practical application today.

   Sources:

   All the above

   Rabbi Barukh Ha-Levi Epstein, Torah Temimah

STUDENT PROJECTS

Each student is assigned to choose a mitzvah. He is to read up on it and prepare a report that will be presented to the class.

The report should include:

1. Halakhah: All the laws that apply to the mitzvah.

2. Reasons (Taamei ha-Mitzvah): ethical, philosophical, etc.

3. Practical applications: how to observe the mitzvah. This should be shown either by demonstration, or by picture, slide, filmstrip or film.[114]

In the next section a syllabus is presented, listing various mitzvot and practices in alphabetical order. Its purpose is to allow each student to explore a particular mitzvah in depth. Under each mitzvah are listings of books, pamphlets, and where available, filmstrips and films, relating specifically to the mitzvah.

For more information on the mitzvot, each student should consult general works by Hirsch, Maimonides, Goldstein, Appel and Chill, as listed in the previous section on Class Projects. For further information regarding these works, as well as other supplementary background reading on the mitzvot, consult Bibliography for Students, listed at the end of the lesson plan.

MITZVOT: A SYLLABUS*

BRIT MILAH

The Bris Milah, by S. Rubenstein**

Brith or Surgury (UOJCA)

The Jew and his Home, by E. Kitov (Shengold)

A Jewish Child is Born, by N. Gottleib (Bloch)

CLOTHING: YARMULKA/SHAATNEZ

The Significance of the Skull Cap, by N. Mindel (Kehot)

The Mitzvah of Shaatnez, by S. Rubenstein

The Mitzvah of Shaatnez, by Z. Kossowsky (NCSY)

FAST DAYS / THREE WEEKS / MINOR FESTIVALS

The Book of Our Heritage, by E. Kitov

Festivals and Fasts (SOY/YU)

Guides to the Jewish Festivals: Minor Festivals and Fasts (Jewish Chronicle)

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* Abbreviations

BJE - Board of Jewish Education
JPS - Jewish Publication Society
NCSY - National Conference of Synagogue Youth of UOJCA
JA - Jewish Agency
SOY - Student Youth Organization of Yeshiva (YU)
TU - Torah Umesorah
UJA - United Jewish Appeal
UOJCA - Union of Orthodox Jewish Congregations of America
USA - United Synagogue of America
YU - Yeshiva University

** 2260 Olinville Avenue, Bronx, N.Y. 10467.

Minor and Modern Festivals, by P. Fishman (Amiel)

The Three Weeks (Kehot)

The Three Weeks, by Z. Kossowsky (NCSY)

Filmstrip

Tu Bi-Shevat (color / JA)

Film

Tu Bishvat (color / UJA)

GEMILUT HASADIM / TORAH VALUES

Ahavath Chesed, by the Chofetz Chaim (Feldheim)

Between Man and Man, by L. Jung (BJE - NY)

Gemiluth Chassadim, by J. Schochet (Kehot)

Love Means Reaching Out, by A. Kaplan (NCSY)

Filmstrips

The Story of Tzedakah (color / BJE-NY)

Torah in Jewish Life (color / BJE - NY)

HANUKKAH

The Book of Our Heritage, by E. Kitov

Festivals and Fasts (SOY/YU)

Guides to the Jewish Festivals: Hannukah & Purim (Jewish Chronicle)

The Hanukkah Anthology, by P. Goodman (JPS)

What is the Reason? Chanukah & Purim, by C. Press (Bloch)

Filmstrips

The Story of Chanukah (color / TU)

The Story of Hanukkah (BJE)

Hanukkah (color / JA)

Film

Hanukkah (color / UJA)

Programmed Text

What is Chanukah? (TU)

KASHRUT

The Book of Kashruth, by S. Rubenstein

A Guide to Kashrus (SOY/YU)

How Do I Know It Is Kosher (NCSY)

Jewish Dietary Laws, by I. Grunfeld (Soncino)

Kashruth (UOJCA/RCA)

Kashruth Handbook for Home and School (UOJCA)

A Practical Guide to Kashrus, by S. Wagshal (Gateshead)

The Royal Table, by J. Cohen (Feldheim)

Utensiles in Jewish Law, by S. Rubenstein

Waters of Eden: the Mystery of the Mikvah, by A. Kaplan (NCSY)

Filmstrips

Kashruth: Jewish Dietary Laws (color / Kol R'ee Associates*)

The Kashering of Meat and Poultry (color / TU)

Programmed Text

What is Kosher? (TU)

KIBBUD AV VA-EM

Honor thy Father and Mother: Filial Responsibility in Jewish Law and Ethics, by G. Blidstein (Ktav)

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* 1923 Springfield Avenue, Maplewood, N.J. 07040

LASHON HARAH

Guard Your Tongue, based on the Chofetz Chaim, by Z. Pliskin (Jerusalem)

Shaarei Teshuvah; The Gates of Repentance, trans. by S. Silverstein (Feldheim)

MARRIAGE / FAMILY / TZNIUT

Family, by H. Schneid (Amiel)

Hedge of Roses, by N. Lamm (Feldheim)

In Accordance With His Will: A Torah View on Women and Women's Lib, ed. by A. Freedman (Oak Park, Mich.)

The Jew and his Home, by E. Kitov (Shengold)

A Jewish Child is Born, by N. Gottleib (Bloch)

Jewish Marriage Anthology, by P. Goodman (Bloch)

Order of the Jewish Marriage Service, by I. Jakobovits (Bloch)

Marriage, by H. Schneid (JPS)

The Road to Responsible Jewish Adulthood; Jewish Insights into Love, Sex, Dating and Marriage, by P. Stolper (NCSY)

Sex Questions and Tzniuth, by J. Grunblatt (NCSY)

Taharath Hamishpacha, by Z. Schostak (Feldheim)

Waters of Eden: The Mystery of the Mikvah, by A. Kaplan (NCSY)

Yichud, by L. Tropper

Filmstrips

The Jewish Home (color / BJE)

A Unique Experience in Jewish Living (color / TU)

MEZUZAH / SEFER TORAH

A Guide to Mezuzah, by C. Twersky (Vaad Mishmeres STaM*)

Mezuza, by U. Zimmer (Kehot)

Filmstrips

All About the Sefer Torah (color / TU)

The Book that Cannot Be Printed (BJE-LA)

Slides (With Sound)

The Mezuzah: How Do We Know It's Kosher? (Vaad Mishmeres STaM)

Film

Though Shalt Teach Them Diligently (USA)

MITZVOT OF ERETZ YISRAEL

Guide for the Year of Shmittah, by K. Kahana (Feldheim)

Laws of Shmita Observance (Agudath Israel)

Maaser, by J. Oppenheimer (Shengold)

The Mitzvos of Eretz Yisroel, by S. Rubenstein

Jewish Dietary Laws (Vol. 2, Produce of the Holy Land), by I. Grunfeld (Soncino)

PESAḤ

The Book of Our Heritage, by E. Kitov (Shengold)

Festivals and Fasts (SOY/YU)

Guides to the Jewish Festivals: Passover (Jewish Chronicle)

The Matzos of Pesach, by S. Rubenstein

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* 5107 18th Avenue, Brooklyn, N.Y. 11204

The Passover Anthology, by P. Goodman (JPS)

What is the Reason? Pesach, by C. Press (Bloch)

Passover, by M. Klein (Amiel)

Filmstrips

Machine Made Matzos (color / TU)

The Making and Baking of Hand Matzos (color / TU)

Our Festival of Passover (color / Kol R'ee)

Passover Preparations (color / TU)

The Seder: Its Laws and Customs (color / TU)

The Story of Passover (BJE-NY)

Film

Passover (color / Alden Films*)

PURIM

The Book of Our Heritage, by E. Kitov (Shengold)

Festivals and Fasts (SOY/YU)

Guides to Jewish Festivals: Hannukah & Purim (Jewish Chronicle)

The Purim Anthology, by P. Goodman (JPS)

What is the Reason? Chanukah & Purim, by C. Press (Bloch)

Filmstrips

Our Festival of Purim (color / Kol R'ee)

Purim Joy: Its Laws and Customs (color / TU)

The Story of Purim (BJE)

Film

Purim (color / Alden)

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* 7820 20th Avenue, Brooklyn, N.Y. 11204

ROSH HA-SHANAH

The Book of Our Heritage, by E. Kitov (Shengold)

Festivals and Fasts (SOY/YU)

High Holy Days, by N. Winter (Amiel)

Guides to the Jewish Festivals: Rosh ha-Shanah (Jewish Chronicle)

The Rosh Hashanah Anthology, by P. Goodman (JPS)

What is the Reason? Rosh ha-Shanah, by C. Press (Bloch)

Filmstrips

Kol Shofar - the Sound of the Shofar (color / TU)

The Story of Rosh Hashanah (BJE)

SHABBAT / YOM TOV

The Book of Our Heritage, by E. Kitov (Shengold)

Care of Children on the Sabbath and Yom Tov, by S. Wagshal (Feldheim)

Guides to the Jewish Festivals: Sabbath (Jewish Chronicle)

Halochos of Shabbos, by S. Eider (Lakewood)

Halochos of the Eruv, by S. Eider (Lakewood)

The Laws of Shabbos: A Digest, by A Pessin

The Sabbath; A Guide to its Understanding and Observance, by I. Grunfeld (Feldheim)

The Sabbath, its Meaning for Modern Man, by A.J. Heschel (JPS)

Shabbos - Day of Eternity, by A. Kaplan (NCSY)

Shabbat and Yom Tov in the Kitchen, by Z. Kossowsky (NCSY)

Summary of Halachos of the Eruv, by S. Eider (Lakewood)

Filmstrips

The Holy Day of the Shabbath (color / Kol R'ee)

Shabbos: A Special Day (color / TU)

Shabbos - 39 Melachos, part 1 (color / TU)

The Story of the Sabbath (BJE)

Films

The Fourth Commandment (USA)

On the Seventh Day (NYU)

The Seventh Day (USA)

SHAVUOT

The Book of Our Heritage, by E. Kitov (Shengold)

God in All Seasons, by S. Spero (Shengold)

Guides to the Jewish Festivals: Shavuoth (Jewish Chronicle)

Shavuoth, by N. Mindel (Kehot)

Filmstrips

The Seven Varieties and the Seven Weeks (color / Neot Kedumim Committee*)

The Story of Shavuot (BJE)

SUKKOT

The Book of Our Heritage, by E. Kitov (Shengold)

Festival of Joy, by H. Seidman (Judaica Press)

Festivals and Fasts (SOY/YU)

The Four Species, by S. Rubenstein

God in All Seasons, by S. Spero (Shengold)

Guides to the Jewish Festivals: Sukkoth (Jewish Chronicle)

How to Build a Sukkah (NCSY)

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* 501 Fifth Avenue, N.Y., N.Y. 10036.

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Sukkot, by H. Donin (Amiel)

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Filmstrips

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The Sacred Festival of Sukkoth: The Four Species of the Lulav (color / Neot Kedumim)

The Story of Sukkot and Simhat Torah (BJE)

Film

Sukkot (color / UJA)

SYNAGOGUE

The Sanctity of the Synagogue, by B. Litvin (Spero)

The Synagogue, by S. Rubenstein

The Synagogue, by U. Kaploun (JPS)

Filmstrip

The Synagogue (color / TU)

TEFILLAH

The Brochos, by S. Rubenstein

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Meditations on the Siddur, by B.S. Jacobson (Sinai)

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Times of Prayer, by Z. Kossowsky (NCSY)

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Film

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TEFILLIN

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Filmstrips

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TZITZIT / TALLIT

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Tzitzith, by J. Schochet (Kehot)

Filmstrip

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YOM KIPPUR

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God in All Seasons, by S. Spero (Shengold)

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What is the Reason? Yom Kippur, by C. Press (Bloch)

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Films and Filmstrips on the Mitzvot in General

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It was the Custom (Mirimar Film Library*)

The Life Cycle of the Jew (ADL)

Museum Means People (USA)

They Who Serve (color / ADL)

Tradition (Mal Warshaw)

Filmstrips

Ceremonial Objects of Judaism (color / Kol R'ee Assoc.)

Mitzvos Made Beautiful (color / TU)

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* 19 Cornell Street, Newton Lower Falls, Mass. 02162.

ORGANIZATIONS AND RESOURCE CENTERS FOR INSTRUCTIONAL MEDIA, SERVICES, AND INNOVATIVE EDUCATIONAL PROGRAMS

AMERICAN ASSOCIATION FOR JEWISH EDUCATION.

This is the central national service agency for coordination, promotion, and research in Jewish education. Its programs and projects include the National Curriculum Research Institute, its Department of Methods and Materials, and the National Council on Jewish Audio-Visual Materials. Among its publications are the Pedagogic Reporter, Multi-Media Resources on the Jewish Community, and Jewish Audio-Visual Review.

Address: 114 Fifth Avenue, N.Y., N.Y. 10011.

BROOKDALE EDUCATION RESOURCE CENTER, BOARD OF JEWISH EDUCATION OF GREATER NEW YORK.

The Board of Jewish Education provides pedagogic consultation services, helps formulate curricula, and publishes texts and teaching material. The Bookdale Education Resource Center implements a media education program in developing new approaches for the integration of media into Jewish education. Its facilities and services are: a pedagogic print library, a wide selection of media equiptment and materials, a non-print software materials collection, production of innovative software materials, a community outreach program spearheaded by a fully equipted mobile media unit, and consultative services. Publishes Multimedia Education.

Address: 426 W. 58th Street, N.Y., N.Y. 10019

JEWISH BOOK COUNCIL OF AMERICA, NATIONAL JEWISH WELFARE BOARD.

Promotes knowledge of Jewish books. Sponsors Jewish Book Month. Publishes In Jewish Bookland, Jewish Book Annual, and many subject bibliographies and other programming material for use in schools.
Address: 15 E. 26 Street, N.Y., N.Y. 10010.

JEWISH MEDIA SERVICE

Sponsored by the Institute for Jewish Life, whose purpose was to develop new ways of enhancing the qualitiative aspects of Jewish life. Among the IJL program resources in Jewish education are the Parent Education Program and the Jewish Family Life Education. The Jewish Media Service is a national clearinghouse for audio-visual resources aimed at fostering the effective use of non-print communications media by Jewish institutions and groups. The functions of the Jewish Media Service are: serving as a central repository and distribution center for audio-visual materials; facilitating new production of materials; providing consultative and referral services and program planning advice. The Jewish Media Service offers national, regional and local personnel training workships. Among its publications are: Media Utilization Guides, Jewish Film Library (list of films and vidcotapes available); The Media Project (report and outline of agenda for maximizing effective use of communal media resources— hardware, software and personnel); Medium, a Jewish media review.
Address: Lown Judaic Center, 415 South Street, Waltham, Mass. 02154.

MELTON RESEARCH CENTER, JEWISH THEOLOGICAL SEMINARY OF AMERICA.

Established to evolve new approaches in Jewish education. Its aim has been to devise new curricula and materials, and to recruit, train, and

retrain professionals. Behavioral science experts and Jewish scholars work together to develop a curriculum that will meet the needs of Jewish youth today. Each volume is carefully tested, evaluated and revised before publication. Teacher and Student Guides are prepared. The Center provides consultant and supervisory services for pilot schools; operates extensive in-service training programs; conducts seminars for teachers; recruits and develops teachers and administrators for Jewish education. Among its publications are texts in Bible, ethics, mitzvot, Siddur, Jewish thought, and Jewish history. Conducts a Biblical Hebrew language program, and maintains a library of curricular materials.

Address: 3080 Broadway, N.Y., N.Y. 10027.

TORAH EDUCATIONAL RESOURCES CENTER, WORLD ZIONIST ORGANIZATION.

The Center provides the following services: A library of textbooks, audio-visual teaching aids, methodology manuals, curricula, testing materials, preparation of kits for specific needs of schools and teachers, counseling to teachers, principals and student teachers, visits to schools to assist in handling educational problems, supplying print and non-print materials from Israel for purchase or loan, organizing workshops and in-service training programs, distribution of teacher-prepared materials. The Center is specifically concerned with the following subject areas: Bible, Mishnah and Talmud, Shabbat and holidays, Yom ha-Atzmaut, Land of Israel, Jerusalem, Jewish history, Jewish philosophy, Hebrew literature and Hebrew grammar.

Address: 515 Park Avenue, N.Y., N.Y. 10022

TORAH UMESORAH

Establishes and services Hebrew Day Schools; conducts teacher training institutes and workshops for in-service training of teachers. Special programs include: the Fryer Foundation for Research in Ethics and Character Education, a moral sensitivity training program; Operation Torah SEED, a community outreach program which sends a task force of post-graduate students from major Rabbinical Seminaries to initiate formal and informal classes in Jewish studies for youth, adults, and families, in outlying communities. Its publications include textbooks, supplementary reading material, workbooks and teacher guides, curriculum aids, color film strips with narration cassettes, visual aid charts, programmed texts, and material on teaching moral sensitivity. Address: 229 Park Avenue South, N.Y., N.Y. 10003.

APPENDIXES

APPENDIX A

EDUCATIONAL METHODS IN TRANSITION

(Ruth Ann Davies, The School Library Media Center; A Force for Educational Excellence. 2nd ed. New York: Bowker, 1974. P. 14.)

From Traditional Practices	To Innovative Practices
Teaching and learning restricted to textbook.	Textbook used as a point of departure.
Teaching and learning restricted to printed word.	All types and kinds of knowledge used.
Teaching and learning limited to classroom.	Open classroom concept.
Teaching geared to class.	Teaching geared to the individual in the class.
Overemphasis on facts, and rote memorization in teaching and learning.	Emphasis on discovery, inquiry, problem solving, comprehension and utilization.
Teaching and learning limited to cognitive area.	Embracing the affective area as well.
Restrictive conformity in teaching and learning.	Creative innovations in teaching and learning.
Subject development unrelated from class to class and from grade to grade.	Integrated programs structured for continuity.
The librarian serving in isolation from the teaching faculty.	The librarian directly involved in the teaching-learning enterprise.
The student alone being held responsible for learning.	The teacher sharing the responsibility for both the learning process and product.

APPENDIX B

RECOMMENDATIONS FOR STRENGTHENING EDUCATION

(John I. Goodlad, "The Schools vs. Education," Saturday Review of Literature, April 19, 1969, p. 60.)

1. Teachers must determine where the student is at the outset of instruction, to diagnose his attainments and problems and to base subsequent instruction on the results of this diagnosis.

2. Learning must be directed toward learning how to learn; toward self inquiry rather than memorization and regurgitation of facts.

3. Inquiry must carry the student out of the confining classroom.

4. Classrooms must be characterized by a wide variety of learning materials— records, tapes, models, programmed materials, filmstrips, pamphlets— and not dominated by the textbook.

5. Attention to and concern for the individual and individual differences must show through clearly in assignments, class discussions, use of materials, grouping practices and evaluation.

6. Teachers must understand and use such learning principles as reinforcement, motivation and transfer of training.

7. The school environments must be flexible by use of team teaching involving groups of teachers, older pupils, parents and other persons in the teaching-learning process.

APPENDIX C

QUESTIONING TECHNIQUES TO ENCOURAGE STUDENT INVOLVEMENT AND INCREASE STUDENT LEARNING

(Janet S. Cross and John M. Nagle, "Teachers Talk Too Much!" English Journal, 58 (December 1969):1363-64.)

a. Encourage reluctant students to participate by asking a greater number of low risk questions during discussion— questions that do not require too much risk if they attempt to answer.

b. Gradually ask more questions which do not allow one word or short-phrase answers. As students gain more confidence, substitute questions that require longer answers by encouraging students to define, analyze, generalize and evaluate.

c. Ask more questions which stimulate controversy and force students to agree or disagree with each other. Ask more open-ended questions— questions which have no predetermined answers and so force everyone to listen more receptively to a variety of responses. Such phrases as "in what ways" and "what reasons" cue the student to the existence of more than one right answer, and encourage him to express his own ideas.

d. Plan the structure and sequence of questions to minimize the need for repetition and clarification— both of which confuse students and reduce time for discussion.

e. Increase the number, range and differentiation of teacher reactions to student responses. Rewards such as okay and all right are meaningless. "Than's an interesting idea" will encourage continued participation but better would be to include a reason. "Good, you have supported your answer with a number of relevant facts." Such an answer will teach the student something about the thinking processes he has being using.

f. Request more evaluation from students of their own and their classmates' responses. As students become both respondents and evaluators, they will learn to listen and to talk to each other with increasing insight leading to increase of learning.

Questioning Techniques

A. Purposes of questions
   1. Improves student interest
   2. Stimulates student thinking
   3. Adjusts instruction to class level
   4. Reveals student attitudes
   5. Permits student contributions
   6. Provides emphasis and re-inforcement
   7. Checks effectiveness of the instruction.

B. To be understood by students.

C. Emphasize one point.

D. Asking the question
1. Address question to entire class
2. Pause briefly— give time to think
3. Call on student

E. Student answers
1. Require student to address class
2. Evaluate each student answer
3. Call on class to evaluate answer

F. Student questions
1. An indication of student interest
2. Have students direct questions to entire class
3. Relay student question to class to obtain maximum participation

APPENDIX D

EDUCATIONAL ADVANTAGES OF INTEGRATION

(Zalman Slesinger, "Articulating Our Children's Learning Experiences; A Key to More Effective Jewish Education," Pedagogic Reporter, 21 (March 1970): 12.)

a. [Integration] converts the school from a teaching into a learning setting. For it induces self-selective learning, independent learning as well as cooperative learning.

b. It facilitates learning since the activities involved are self-initiated and are therefore most meaningful and relevant to the learner.

c. It makes provisions for meeting individual differences—in interests, abilities, needs and levels of creativity.

d. It helps students learn to relate more effectively their school learning to their daily lives.

e. It offers ample opportunities for creative expression on the part of the learner— intellectual, esthetic and social.

f. It stimulates sharing of ideas, group planning and collective thinking.

g. It provides pupils with a broad perspective and a more complete spectrum of viewpoints regarding current issues, problems and needs.

h. It enables every student to experience a sense of achievement in terms of his own personal interest and perspective.

i. It encourages continuous feedback and evaluation on the part of pupils and teachers.

j. It enhances the efficiency and effectiveness of the teaching-learning process due to maximum motivation on the part of participants.

APPENDIX E

TYPES OF INSTRUCTIONAL MATERIAL

(Davies, pp. 184-85.)

1. Reading materials: Textbooks, booklets, reference material, such as anthologies, atlases, dictionaries, encyclopedias, gazetters, pamphlet material, programmed material, charts, outlines, study guides, workbooks, teacher-prepared practice materials, scrapbooks.

2. Audio-visual materials: records, tape recordings, motion pictures, filmstrips, slides.

3. Realia: Objects, samples, exhibits, ornaments, museums, mock-ups, models, games.

4. Sound and film resources: films, sound filmstrips, recordings (discs and tapes), cassettes.

5. Pictures: photographs, pictures, drawings, slides, transparencies, prints, albums, scrapbooks, microfilms, filmstrips, silent films, opaque projections.

6. Graphic representations: maps, globes, atlases, charts, posters, diagrams, chalkboard, bulletin board, flannel board.

7. Projectors and viewers: slide, opaque, overhead, motion picture, record, tape, cassette.

APPENDIX F

REASONS FOR THE SYSTEMATIC USE OF INSTRUCTIONAL MEDIA

(Davies, p. 108.)

By utilizing instructional media in a logically patterned learning sequence, understanding of a given topic, concept or process can result. This systematic use of media is based on these assumptions:

a. Learning can be facilitated by the strategic use of appropriate media if that use is developed in a logical sequence.

b. Learning can be motivated by having the student see the learning task in its entirety, seeing each part as an integral component of a total learning design.

c. Learning to learn requires the student to view a learning experience as a challenging, ongoing, continuous process, so that he knows where he is going and has a reasonable idea of how he is going to get there.

d. Learning to learn requires guided practice working with ideas; resources contain ideas and therefore are a means to an end; the learner must clearly see the end to be achieved through the use of each resource before he begins to understand.

e. Learning resources used indiscriminately without plan or purpose have little or no educational significance or value.

f. Learning that is purposeful, challenging, and pleasurable is more permanently meaningful, more lastingly significant.

g. Zest for learning is motivated by success in learning; a learning program should be designed and structured to promote learner success and to minimize learner confusion, frustration, disappointment and failure.

h. Learning programs are not impersonal when they build into their design, opportunities for student choice of material, student choice of activity and student reaction.

APPENDIX G

CRITERIA FOR CHOOSING A LEARNING ACTIVITY

(Davies, p. 57.)

In designing learning activities, one activity is more worthwhile if it:

a. Permits children to make informed choices in carrying out the activity and to reflect on the consequences of their choices.

b. Assigns to students active roles in the learning situation rather than passive ones.

c. Asks students to engage in inquiry into ideas, applications of intellectual processes, or corrent problems either personal or social.

d. Involves children with realia.

e. Completion of the activity may be accomplished successfully by children at several different levels of ability.

f. Asks students to examine in a new setting an idea, an application of an intellectual process, or a current problem which has been previously studied.

g. Requires students to rewrite, rehearse, and polish their initial efforts.

h. Gives students a chance to share the planning, the carrying out of a plan, or the results of an activity with others.

i. Is relevant to the expressed purpose of the students.

APPENDIX H

LIBRARIAN AND TEACHER: COMMON CHARACTERISTICS

(Edward R. Smith, ed. The Educator's Encyclopedia, Englewood Cliffs, N.J.: Prentice-Hall, 1963, pp. 209-10.)

a. Establishment of objectives. The establishment of teaching objectives should consider the whole child, his needs, his readiness, his interests, his abilities. The teacher and library media specialist formulate and select the objectives of his own program with full realization of these pupil considerations and with full cognizance of the objectives of the educational program of the school.

b. Guidance of pupils. Once the objectives have been determined, the teacher and the library media specialist will guide their pupils in defining their own objectives, help them to realize them, and seek to aid them in working independently toward their goals.

c. Systematic planning. The teacher and library media specialist will seek to plan systematically, so that appropriate learning experiences are provided to lead toward the objectives of his (sic) school, his own classes and of his pupils.

d. Organization of subject matter. The teacher and library media specialist will systematically plan and organize subject matter in sequential, continuous and developmental order. In this planning, the teacher and library media specialist will consider patterns of child growth and development as well as academic needs for the future of the pupil.

e. Selection of material. In order to successfully provide important learning experience, the teacher and library media specialist must be fully aware of all materials that are at his disposal to further the educational program. He will determine the most appropriate materials for the learning experience he wishes to provide and select them for use in his instructional program.

f. Use of a variety of teaching aids. Just as he selects the most appropriate materials, the teacher and library media specialist also takes advantage of a variety of learning aids. These include community resources, magazines, newspapers, demonstrations, models, exhibitions.

g. Use of a variety of techniques. The teacher and library media specialist must know that various techniques must be used in teaching. He will use many of these when they are appropriate to the lesson at hand. In fact, he will use every devise or technique he knows about, but he uses them at various times and for specific purposes.

h. Presentation of problems. Problems are represented in the classroom and in the library media center in an intersting and stimulating

manner. These problems are offered with a full realization of individual differences, so that various rates of learning are provided for. The slower child is offered suitable problems, and the faster learning pupil is fully challenged in solving problems within his ability range.

i. Motivation of pupils. Pupils are thoroughly motivated by the teacher and library media specialist to take action to achieve the goals that they themselves have established under his guidance.

j. Knowledge of pupils. The teacher and library media specialist knows the pupils in his classes as individuals. He knows their interests, needs and abilities, because he has used school records, interviews, conversations with other teachers and other sources to gain this knowledge.

APPENDIX I

STEP BY STEP OUTLINE FOR TEACHER AND LIBRARIAN PLANNING TOGETHER

(Davies, pp. 58-60.)

The following outline suggests a step-by-step procedure which may be followed by teacher and library media specialist when planning together:

I. The teacher and library media specialist determine the developmental needs of the unit by identifying

- A. Unit goals
- B. Behavioral objectives
- C. Special class, group, and individual student needs, interests, goals, abilities, progress rates
- D. Specific topics, concepts, skills and attitudes to be introduced and reinforced

II. The teacher and library media specialist analyze the basic components of the unit which require the direct support of instructional media by

- A. Identifying specific topics in the cognitive area under the following areas:
  1. What persons?
  2. What places?
  3. What things?
  4. What events?
  5. What concepts?
  6. What fundamentals?
- B. Identifying specific topics in the affective area
  1. What attitudes?
  2. What appreciations?
  3. What value judgements?
  4. What self-perception?
- C. Identifying specific learning skills
  1. Listening
  2. Recalling
  3. Observing
  4. Outlining
  5. Comparing
  6. Summarizing
  7. Classifying
  8. Generalizing
  9. Making assumptions
  10. Analysing
  11. Criticizing
  12. Problem solving
  13. Interpreting
  14. Synthesizing
  15. Communicating

D. Identifying specific possibilities for tie-ins with previous learnings
E. Identifying culminating activites
F. Identifying evaluation procedures and techniques

III. The teacher and the library media specialist share the responsibility for

A. Determining how each topic can best be developed
B. Determining which experiences will be required of
   1. The entire class
   2. Special groups
   3. Individual students
C. Designing strategies for
   1. Introduction of unit
   2. Linking ideas
   3. Stimulating creativity
   4. Encouraging group interaction
   5. Stimulating divergent thinking
   6. Encouraging of student self-evaluation of progress
D. Designing appropriate learning guides
E. Designing optional and/or branching experiences and activities
F. Determining which learning experiences can best occur
   1. In the classroom
   2. In the library media center
   3. In the large group instruction room
   4. In the seminar rooms
   5. In other areas of the school
   6. In the community
G. Giving consideration to the following
   1. How can understanding be facilitated?
   2. How can learning be developed logically?
   3. How can learning be individualized?
   4. How can failure be avoided?
   5. How can boredom and frustration be minimized?
   6. How can interest be motivated, sustained, and rewarded?
   7. How can creativity be stimulated?
   8. How can previous learnings be reinforced and extended?
   9. How can relevancy be assured?
   10. How can open-ended learning be encouraged?
   11. How can learning be extended into other curricular and co-curricular areas?
   12. How can alternative enrichment experiences be provided?

IV. The library media specialist builds a media support program to match the developmental needs of the teachers unit or plan by

1. Searching for appropriate media
2. Determining media usage sequences
3. Designing optional learning experiences
4. Designing and producing or planning to have the students produce media to meet special needs
5. Assembling and grouping media

V. The teacher and the library media specialist share the responsibility for implementing the library media support plan

A. The teacher preschedules class, group and individual student
   1. Use of the library media center
   2. Use of other school facilities
   3. Field trips and laboratory experiences
   4. Culminating activities

B. The students work in the library media center
   1. The library media specialist serves as teacher and consultant
      a. Orientating the class to new tools, new techniques, and new procedures
      b. Working directly with groups and individuals
      c. Encouraging students to explore beyond the prescribed learning experience
   2. The students in conference with the teacher determine program adjustment and modification

VI. The teacher and the library media specialist determine the effectiveness of the media support program

A. The library media specialist solicits suggestions and criticisms from the students

B. The teacher shares with the library media specialist his evaluation of the effectiveness of the unit
   1. Identifying learning experiences and activities which were successful
   2. Identifying learning experiences and activities which were less than successful and need to be deleted or modified
   3. Identifying areas of student interest which emerged during the teaching of the unit and are to become part of the unit next taught
   4. Suggesting possible changes in content, process, and media usage when unit is next taught

C. The library media specialist makes a record of changes to be made in the content of the unit and in the procedure
   1. Files the unit outline, work sheets, bibliographies, learning guides, and reports in the library media center's curriculum file under the teacher's name
   2. Adds to the "Areas and Topics Needing Additional Materials List" those areas and topics not adequately covered in the existing collection

SUMMARY

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This thesis deals with four concepts: general educational theory; educational media to help make teaching and learning more effective; the library which helps bridge theory and practice in learning and teaching; and a model lesson plan as an example of how library resources can help put into practice our understanding of educational concepts and use of multimedia.

More efforts and moneys are being channeled by the Jewish community toward Jewish education, based on the realization that the survival of a viable Jewish community is not possible without more and better Jewish education.

Only of late has there been a growing concern for the future of the Jewish community and the role of Jewish education in insuring its survival.

As a result, several organizations and resource centers have been organized in the past year devoted to servicing and setting up innovative educational programs and producing instructional materials.

This study, integrating library resources into the curriculum, with specific application to teaching Jewish observances, is offered as one method to help strengthen and enhance teaching and learning in the Jewish school.

NOTES

1. See Jewish News (E. Orange), 12/16/76, p. A-9. See also "The Jewish Day School: A Symposium" (S.J. Berman, D. Eliach, J. Kaminetsky, H. Lookstein, S. Riskin, A.I. Schiff, A.N. Zuroff), Tradition, 13 (Summer 1972): 95-130; Irving Greenberg, "Jewish Survival and the College Campus," Judaism 17 (Summer 1968): 259-81.

2. Jewish News, p. A-9. See Encyclopedia Judaica, 1974 Year Book, p. 141. "Those who extend their education past elementary school age tend to be more committed as Jews, and conform more closely to Jewish law."

3. Alexander M. Dushkin and Uriah Z. Engleman, Jewish Education in the United States (New York: American Association for Jewish Education, 1959), p. 52, give a figure of 7.7%. By 1966-67, the figure was 15.6%; Gerhard Lang, National Census of Jewish Schools (New York: American Association for Jewish Education, 1967), p. 6. A similar figure is found in "The Jewish High School in 1972-73: Status and Trends," American Jewish Year Book, vol. 75, p. 235. Also see Zalman Slesinger, "Toward a Program for the Jewish High School," Pedagogic Reporter 11 (September 1959): 13.

4. Zalman Slesinger, "Articulating Our Children's Learning Experiences; A Key to More Effective Jewish Education," Pedagogic Reporter, 21 (March 1970): 10.

5. Alvin I. Schiff, "Developing an Approach to the Teaching of Religious Values," Jewish Education, 36 (Spring-Summer 1966): 167-73.

6. Idem. "Jewish Day Schools in the United States," Encyclopedia Judaica, 1974 Year Book, pp. 137-47.

7. Zalman Slesinger, "Priorities in Jewish Learning; The Basic Issue in Curriculum Construction," Jewish Education 43 (Spring 1974): 5-13.

8. Slesinger, "Articulating...," p. 9.

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10. See Alvin I. Schiff, In Search of Educational Excellence; Some Thoughts and New Directions for Jewish Education (New York: Board of Jewish Education, 1970).

11. Tziporah Heckelman, "The Role of the Library in the Jewish School," Synagogue School, 21 (June 1963): 15-28.

12. Philip Goodman, Jewish Books in Jewish Schools (New York: Jewish Book Council, 1957).

13. Jacob S. Golub, The Jewish Library in School, Center and Synagogue (New York: Jewish Education Committee, 1948).

14. D.W. Farmer, "On the Other Side of Knowledge," George Washington University Magazine, Fall 1970, p. 3.

15. Slesinger, "Articulating...," p. 10.

16. Zalman Slesinger, "Increasing the Effectiveness of our Instructional Materials," Pedagogic Reporter, 14 (January 1963): 10.

17. Farmer, p. 1; Slesinger, "Articulating...," p. 10.

18. Farmer, p. 1.

19. Neville P. Pearson and Lucius A. Butler, eds., Learning Resource Centers (Minneapolis: Burgess, 1973), p. 13.

20. Slesinger, "Articulating...," p. 9.

21. Ruth A. Davies, The School Library Media Center; A Force for Educational Excellence. 2nd ed. (New York: Bowker, 1974), p. 348.

22. See note 3.

23. Davies, p. 15.

24. Zalman Slesinger, "Educational Technology— Promise or Peril," Pedagogic Reporter, 19 (Septermber 1967): 12.

25. Slesinger, "Educational...," p. 13.

26. Zalman Slesinger, "The Library: An Integral Feature of the Jewish School," Pedagogic Reporter, 11 (March 1959): 11.

27. Paul W. Witt, "Some If's About AV," Pedagogic Reporter, 10 (November 1958): 4.

28. Irene F. Cypher, "Learning With Filmstrips," Pedagogic Reporter, 14 (November 1962): 3-4.

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31. Ibid., p. 7.

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35. Farmer, pp. 2-3.

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37. Schiff, "Developing...," p. 173.

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44. Davies, pp. 48-49.

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67. Slesinger, "Increasing...," p. 12.

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114. For an interesting variation of this project, see "Jewish Educational Center-Yeshiva of Elizabeth, Mitzvah Fair 5735," Olomeinu, June 1975, p. 7.

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